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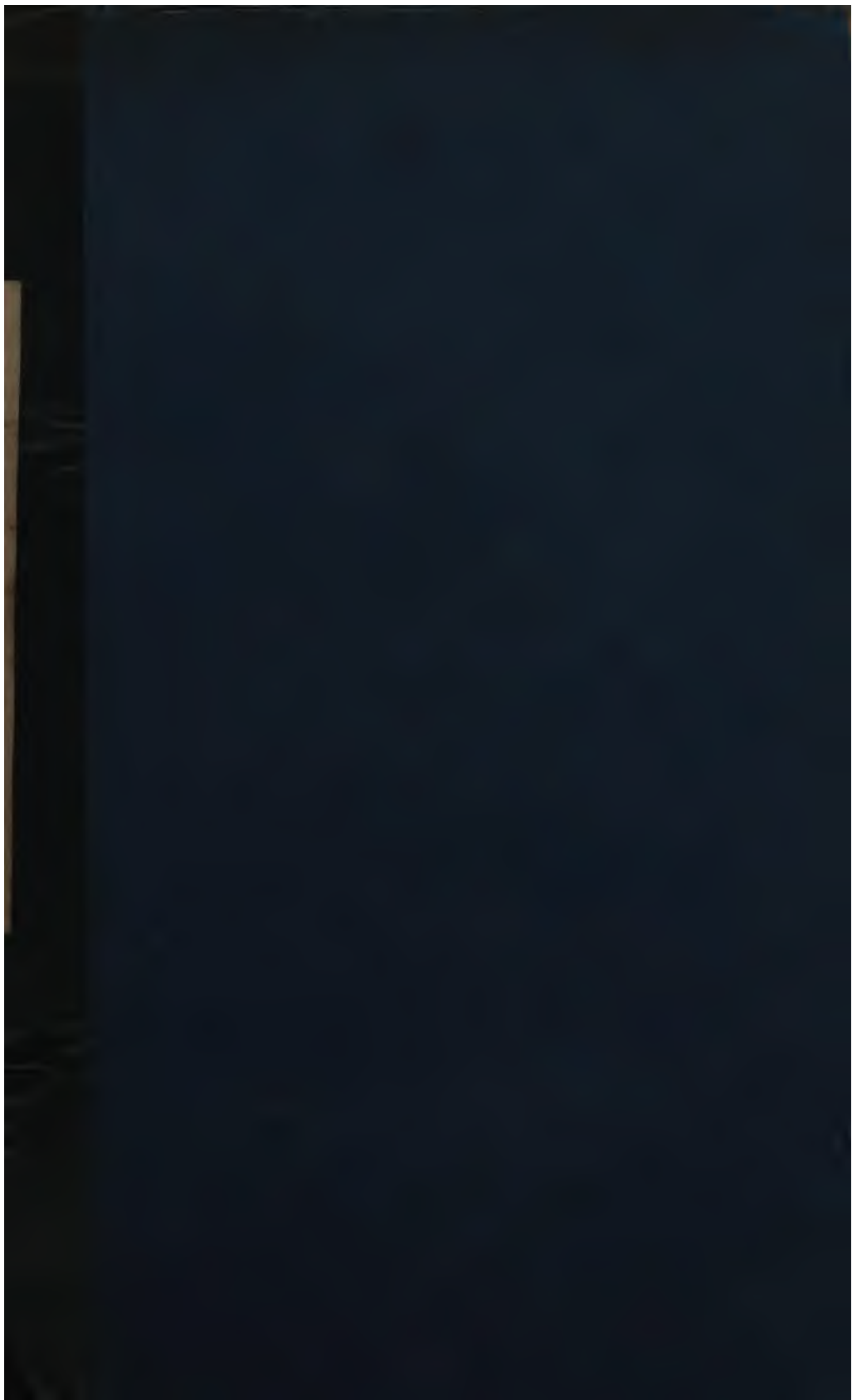
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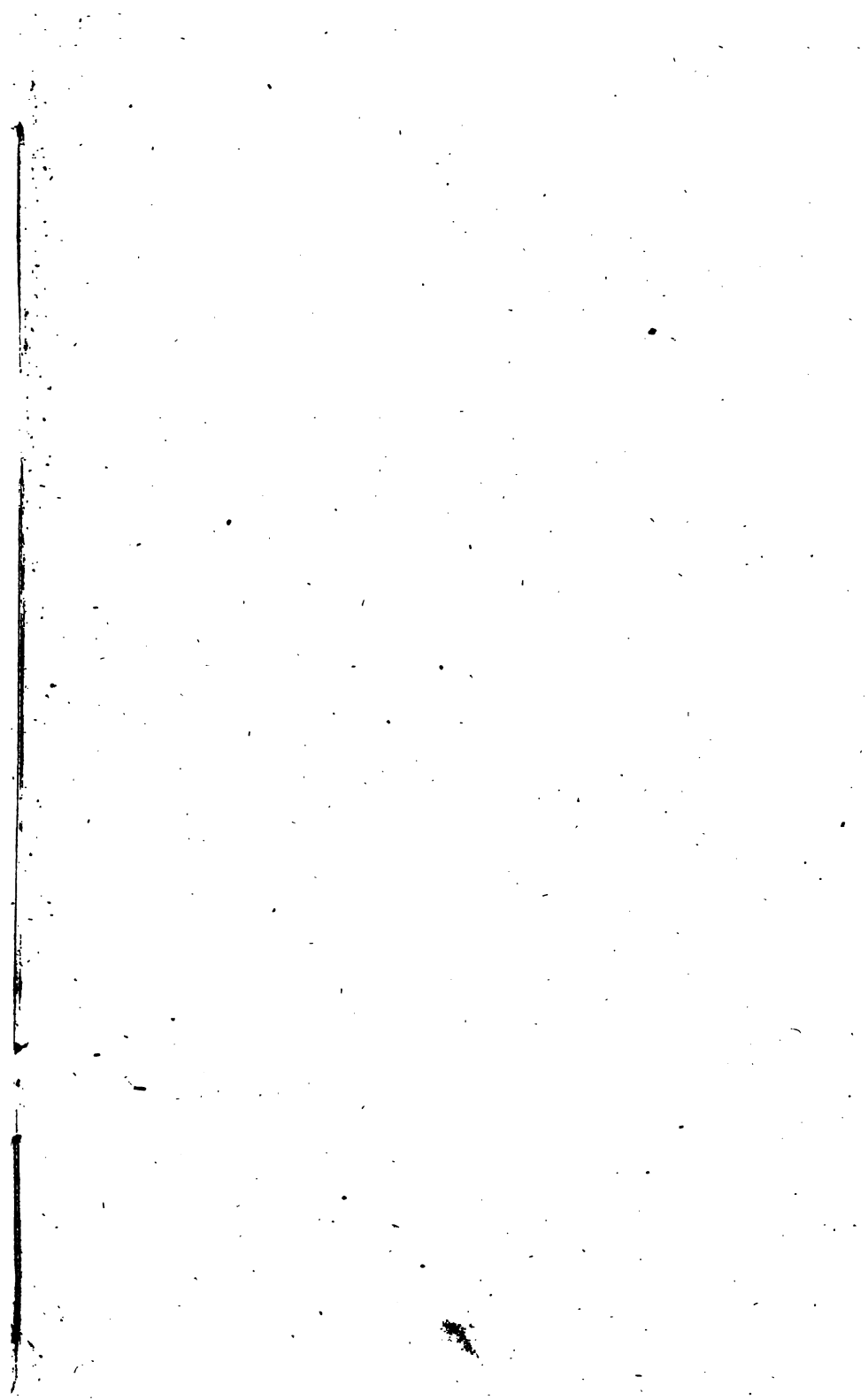
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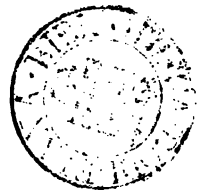
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EMENDATIONS
OF
THE AUTHORISED VERSION
OF THE
OLD TESTAMENT.

BY SELIG NEWMAN,
AUTHOR OF THE "ABRIDGED HEBREW GRAMMAR," AND THE
"COMPLETE HEBREW AND ENGLISH LEXICON."



LONDON:
B. WERTHEIM, PATERNOSTER ROW.

1839.

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LONDON :
PRINTED BY JOHN WERTHEIMER AND CO.
CIRCUS PLACE, FINEBURY CIRCUS.

P R E F A C E.

As the title of this little yet laborious work (coming as it does from a Jew), is rather a startling one, and may, perhaps, add to the mistrust naturally entertained of a Jew's translation and exposition of certain passages of the Bible, so that some persons may, without investigation, condemn it at once as containing a deadly poison, I beg to assure the reader, that I originally undertook this work without the remotest intention of either attacking or defending any creed, but simply in order to redeem a pledge I have frequently given my numerous and pious Christian pupils—to point out and correct the mistranslations which exist in the authorised version of the Old Testament. Another object which I have had in view has been to make known to Bible-readers generally, the opinion of the learned Jewish commentators, both ancient and modern, on the many intricate passages dispersed throughout that book; and I am persuaded that whoever will refer to those passages whereon Jews and Christians are at issue, will be satisfied that I have acted up to my primary intention; for wherever I have been obliged to differ from the received readings which are considered to support Christianity, I have either avoided a comment altogether, or given as little of it as I possibly could to be understood; and had it been consistent with honesty, I would gladly have left them unnoticed

altogether. But leaving alone the very few passages, to my interpretation of which I am fully aware Christians cannot assent, there are very many others I have noticed, in which I am inclined to believe every competent judge will agree with me, that the translators were either decidedly wrong, or that where the meaning in the original is dubious, they have not given the happiest rendering. This I trust will be an apology for my intruding on the religious world; and I hope that the arduous task I have been induced to impose upon myself, and have performed to the best of my abilities, will not be unacceptable to many. It may, perhaps, even be the means of raising the question, whether it ever was agreeable to justice and religion, and especially, whether it be so now (in an age and country, when and where the greatest efforts are made for disseminating holy writ, and the number of its readers far surpass those of any other age and country), to put the Bible into people's hands, without previously, as much as lies in the power of fallible beings, to separate the chaff from the wheat; particularly since the former may prove dangerous to the infidel, by strengthening him in his unbelief, as well as to the believer, by raising doubts in his mind, of the authenticity of a book, which apparently contains so many incongruities. For example: Ex. xi. 2, 35, 36, reads according to the version, "One shall borrow of his, or her neighbour;" but the meaning of שאל, in the original, is not borrow, but ask; i. e. "One shall ask or demand." This is perfectly in accordance with justice: for if the Israelites could have stripped the Egyptians of all they were possessed of, it would have been far from remunerating them for the slavery they were kept in during centuries, without any cause, and that too, under great cruelties; whilst the permission or order to borrow without intending to restore, being a licence to defraud, could not have emanated from the fountain of justice.

Again, Lev. xxvii. 29, if **קָרַם** were not rendered, as in the version, "devoted," but excommunicated, or accursed (as in Josh. vii. 1). then the infidel could not accuse the divine legislator, whose attributes are "merciful and gracious," of recommending human sacrifices. Another similar mistranslation is that of (Judges xi. 31): "and I will offer it" which is certainly enough to astonish one, at the barbarity of him who made the inhuman vow, as also of the whole Jewish nation, who could tolerate the accomplishment of it. It is true, in the margin this stain is wiped away, for there it is "or I will offer it," which, like the original, implies, if fit for it, it shall be offered, and if not, then he or she, shall be devoted to the service of God. But why, I ask, is this, together with as many other instances wherein the margin is correct, and the text incorrect, as would fill a large volume? Why, I ask, are they not only suffered to retain their places; but the generality of Bibles, in the hands of millions, to contain the one without the other? And it must be apparent, that those Bibles which have marginal readings, are of little benefit to most readers, who, from their ignorance of the original, are incapable of deciding whether the text or the margin be correct; more especially where the margin gives several meanings to one passage, which must involve them in doubts which to prefer. A few specimens will, perhaps, suffice to show how necessary it is, at least, for the marginal and textual readings to change places, if not for the former to supersede the latter altogether. Is. ix. 3, according to the text is, "not increased the joy," but in the margin it is the very contrary "to him thou hast increased the joy." The word **לֵא** which makes that difference, being the same as in Lev. xxv. 30, where the translators did not scruple to follow the Hebrew **קָרַי** reading, and properly render it, "that is in the walled city," whilst in Isaiah by the negative, "not increased," they make the

prophet contradict himself with the same breath; as he goes on to say, "They joy before thee."

Prov. xxv. 23. "The north wind driveth away rain, so doth an angry countenance a backbiting tongue." In the margin it is "The north wind bringeth forth rain, &c." Now, not only צוּלַל generally means, to bring forth; but it is also known that in Palestine the north wind coming from the sea does not drive away, but brings forth rain, and thus the comparison is correct: namely, As the north wind brings forth rain, so does a whispering tongue (thus the Hebrew) bring forth an angry countenance, i. e. being suspected of backbiting.

Jerem. xx. 7. "Thou hast deceived me, and I was deceived." This certainly would have been an improper and indecent expression of the prophet respecting God. But in the margin it is as it should be: "Thou hast enticed me, and I was enticed."

So much in excuse for the sin* of commission. Now for that of omission.

Firstly, not to increase the bulk of this work and enhance the expense, I have quoted just as much of a verse or phrase as I found necessary. It will, therefore, be indispensable in order to understand the difference in the two renderings, by rejecting the one and substituting the other, to look at the whole verse, and sometimes even at what precedes and follows it.

Secondly, I have omitted to notice those mistranslations where there is no difference between the meaning conveyed in them, and in an improved translation.

Thirdly, where the same mistranslation occurs in the same

* Sin it may be thought by some to presume to correct a translation, the superiority of which to most others, cannot be disputed.

book, at no great distance from each other, I have corrected the first only, and referred to the others.

Fourthly, I have omitted to notice the apparent mistranslations of passages about the true meanings of which there is a general disagreement among commentators, and which I, therefore, could not take upon myself to correct. These obscurities are caused by ellipses, redundancies, and transpositions of letters, words, and phrases, as well as by the interchange of some letters peculiar to the eastern languages, and which irregularities are mostly found in the minor Prophets, in Job, and in Chronicles. The description of the buildings of the temples of Solomon and Ezekiel are likewise not without difficulties, by reason of the parts of the structures and the manner of their constructions being at present little understood, and must, therefore, leave the translators in great uncertainty.

Lastly, the following few words, from their too frequent occurrence, I have omitted, and it may suffice to notice them here.

אלהים, the primary meaning of which is, “a mighty one,” includes God as well as an angel, a judge, and a powerful, or godly man. A distinction ought, therefore, to be made: as 1 Sam. xxviii. 13. “for I saw gods,” ought to be “I saw some mighty one.” And so Gen. vi. 2. instead of “sons of God,” it should be, sons of great or godly men, i.e. worshippers of God, in contrast to the daughters of the vulgar men, i.e. those who deified creatures, as appears from iv. 6.

תורה is always translated law, but the literal meaning of that word is, instruction, and thus it should be rendered mostly throughout Proverbs.

שואל is frequently translated hell, but there being no term in the Hebrew expressing the same as the word hell does in English, the word **שואל** should always be rendered grave, or lower world.

In conclusion, I beg to observe to those of my respected pupils who urged me to this undertaking, that as perfection of a work of this kind cannot be hoped for, especially from an individual; should I unintentionally have outstepped the bounds of truth, I hope they will still give me credit for honest intention, and also be convinced that I have not spent my labour in vain. I also beg to remind them, that wherever I have had occasion to refer to the Lexicon, I have referred to my own, as the derivation of certain words might not be found in any other Lexicon.

S. NEWMAN.

Explanation of the Abbreviations used herein.

Arab.	stands for	Arabic.
Chal.	„	Chaldee.
comp.	„	compare.
Lex.	„	Lexicon.
lit.	„	literally.
Targ.	„	Targum.

This mark η preceding the correction, denotes that the original will bear the meaning given in the text, yet the other is preferable; whilst the omission of this mark, shows that the text is decidedly wrong, and my own rendering right.

But where the above mark is repeated, it shows that the correction also is doubtful; the original being capable of receiving other renderings.

GENESIS.

- | | |
|---|---|
| <p>1:21. great whales,</p> <p>2: 2. ended his work
17. thou shalt surely die.</p> <p>4: 1. And Adam knew
7. shalt thou not be accepted?
— and thou shalt rule
13. my punishment is greater than
I can bear.
15. set a mark upon Cain,
22. an instructor of every artificer
in brass
26. to call upon the name
9:13. I do set
20. And Noah began to be a husbandman, and he planted
10:12. a great city.
13: 4. and there Abram called
14: 1. king of nations;
15: 1. and thy exceeding great reward.
3. one born in my house

11. the fowls
16. is not yet full.
17. a burning lamp</p> | <p>(This word in the original includes not only) great whales, but also serpents or dragons.
 η had ended his work.
 η thou shalt surely be doomed to die^a.
 And Adam had known^b
 mayst thou not lift up (thy fallen countenance?)
 η yet thou canst rule^c
 η is mine iniquity too great to bear?^d
 made (gave) a sign to Cain, a polisher of all tools of brass
 η to call by the name^e
 η which I did set
 And Noah the husbandman began and planted the great city.
 η and where Abram had called king of Gouyim (and so v. 9. Comp. Josh. xii. 23).
 thy reward is very great.
 a son of my house (i. e.) my domestic
 the birds of prey
 <i>will not be full until then.</i>
 a flame of fire</p> |
|---|---|

^a Compare 1 Ki. ii. 42. And so *אִישׁ מוֹת* *one doomed to die*.

^b Previous to his being driven out of the garden; for had it been subsequently, it would be expressed by *וַיִּדַּע*.

^c Sin being here personified as a seducer, who lieth at the door, waiting with the desire to seduce man (compare chap. viii. 21, for *the inclination*, &c.), yet over whom man can prevail.

^d Can it not be forgiven? The sign of interrogation may be omitted: so in Judges xi. 9, shall I be your head?

^e The name of God was then given to men, and to idols; they then began to deify creatures.

- 28: 21. then shall the Lord be my God : and the Lord will be my God
(i. e.) my protector. (Comp.
xvii. 7, and Deut. xxix. 12.)
22. And this stone,
30: 11. A troop cometh :
33: 12. go before thee.
18. came to Shalem
19. pieces of money.
34: 7. folly
35: 4. the oak
16. but a little way
36: 7. wherein they were strangers
38: 18. and thy bracelets,
41: 40. according unto thy word shall
all my people be ruled :
43: 34. sent messes
44: 10. let it be according unto your
words :
22. his father would die
45: 6. be earring
47: 30. But I will lie with my fathers,
49: 4. then defiledst thou it: he went
up to my couch.
5. in their habitations.
10. until Shiloh come ;
- Then this stone
A good fortune cometh¹
go beside thee.
came perfect (i. e.) uninjured^m
Kesitahsⁿ.
villany
the turpentine tree
still a great piece of ground^o
(lit.) of their dwellings
and thy string (or) thy cloth,
(and so verse 25)^p
according to thy word shall
all my people be provided :
(or) all my people shall kiss thy
mouth (i. e.) do thee hom-
age
sent portions (or) presents
it ought to be according to
your words, *however*
he (the son) would die
be ploughing
When I shall lie down with my
fathers, (i. e. die; as 1 Kings
ii. 10)
then defiledst thou him that
went up to my couch (i. e.)
Jacob himself
their relationship^q
or until he will come to Shi-
loh^r

¹ The ancient Hebrews are supposed to have given the epithet, Gad, to the planet Jupiter (and so called in Arabic), which was worshipped as the god of Fortune (compare Is. lxx. 11); under which star the child was born, and accordingly was called by its name.

^m But according to the book of Jasher, Shalem was the name of a country.

ⁿ Name of a coin, of the same amount as a Gerah.

^o כְּבִיר is thought either to denote the same as כָּבִיר *large*, or as כָּרִיב by transposition; so in Targ.

^p The string, whereon the seal was suspended; or, the cloth, which in the East they bind round the head.

^q In deeds of violence they are alike forward, more than the rest of their brethren.

^r Shiloh is well known as a place; and before which, as well as before the names of other places the sign of the dative is frequently understood; as, 1 Sam. iv. 4, and 1 Kings xiv. 2. But it is nowhere, besides this place, found to be the name of a person.

49: 13. for an haven
 14. two burdens:
 24. is the shepherd,

η at the haven
 water troughs
 η is he the shepherd

EXODUS.

1: 21. that he made them houses.
 22. And Pharaoh charged
 2: 6. the babe wept.
 8. the maid
 10. I drew him
 3: 14. I AM THAT I AM: &c.
 I AM

22. borrow (and so xi. 2)

4: 26. So he let him go:
 — because of the circumcision.

5: 16. but the fault is in thine own
 people.

19. after it was said,

7: 13. he hardened Pharaoh's heart,

8: 9. when shall I intreat

9: 8. of the furnace, (and so verse 10,
 and xix. 18)

15. now I will stretch, &c. that I
 may smite, &c. and thou
 shalt be

16. And, &c. have I raised thee
 up,

10: 21. even darkness which may be
 felt.

12: 9. raw,

35. they borrowed

36. lent unto them

13: 17. although that was near

and he made them houses^a
 Therefore Pharaoh charged
 a weeping boy
 the young woman
 η thou drewest him^b
 I WILL BE WHAT I
 WILL BE: &c. I WILL
 BE

ask (i. e.) demand (or) re-
 quest

η When it^c let him go
 but for circumcision *only*^d
 η and as if thy people had
 sinned^e

η *when they had* to say
 Pharaoh's heart was hardened
 for what time shall I intreat
 of the oven, or lime-kiln

now I could have stretched
 &c. and smitten, &c. and
 thou wouldst have been

But, &c. have I made thee
 stand (i. e.) preserved thee
 η and one shall grope in the
 darkness

half done
 η they asked, demanded, or re-
 quested

η made them (i. e. encouraged
 them to) ask

η because it was near^f

^a In consequence of the midwives fearing God, the households of the nation increased.

^b Abarbanel thinks the mother of Moses said so to Pharaoh's daughter; since the name, Mosheh, is not of Egyptian, but of Hebrew origin.

^c The danger which threatened his life.

^d It cost no more blood than that of circumcision.

^e They are treated like criminals.

^f As the shortness of distance would tempt them to return.

- 14: 3. the wilderness hath shut them in. ηhe (the Baal-zephon) hath shut the wilderness upon them
24. and troubled and confounded
- 15: 2. prepare him an habitation; ηbeautify him (i. e.) speak his praises
- 17: 14. in a book, in the book
- 19: 19. And when the voice of the trumpet sounded long, and waxed And the voice of the trumpet waxed
- 20: 24. where I record where I cause to make mention
- 21: 8. who hath betrothed her to himself, ηto whom he (the father) has appointed her
16. or if he be found in his hand, ηand he was found in his hand^s
23. thou shalt give ηthou shouldst give
29. also shall be ηalso should be^a
- 22: 16. a maid a virgin
- 23: 5. and wouldest forbear to help him, ηthen forbear to leave it to him *alone*
11. and lie still; and leave it
27. will destroy will confound
- 24: 10. a paved work of a sapphire stone, ηas the work of the whiteness (i. e.) clearness of sapphire
- 25: 29. and bowls (and so xxxvii. 16) and cleansersⁱ
31. his shaft, and his branches, his foot and his shaft
- (and so xxxvii. 17)
- 26: 5. may take hold one of another. shall be opposite one another
12. the remnant the down-hanging (i. e.) the redundancy
36. an hanging (and so verse 37) a covering
- 28: 32. there shall be an hole in the top of it, in the midst thereof: the opening of its top shall be inward (i. e.) hemmed
- 29: 30. when he cometh into *even* he who will come into
36. for atonement: besides the atonement (i. e. the rams)
- 31: 10. of service, of covering (or) packing
- 32: 1. unto Aaron, against Aaron
4. fashioned it with a graving tool, ηtied it up in a purse (see Lex. חרץ).

^s He was in his power previous to his selling him. According to the Talmud he was not put to death unless he had both stolen him, and parted with him by selling.

^b He ought to die; yet his life may be ransomed: so most commentators. Since it cannot accord with divine justice to put a person to death for a murder he did not intend to commit; life for life, eye for eye, therefore must mean, pay the value.

ⁱ These were made in the form of reeds, split into halves, and which were put between the rows of the shew-bread to keep them airy.

EXODUS.

- 32: 14. he thought
 25. were naked; for Aaron had made them naked
- 33: 5. I will come up into the midst of thee in a moment, and consume thee:
 — that I may know
 6. by the mount
19. I will be gracious, &c. and I will shew
- 34: 2. present thyself there to me
 9. for it is, &c. and pardon
 12. whither thou goest,
 21. earing time
 33. And till Moses had done
- 35: 22. bracelets, &c. tablets,
- 36: 8. that wrought the work of the tabernacle made ten curtains
 12. held one curtain to another.
- he spake
 were loose (i. e. disordered), for Aaron had disordered them
 should I come up in the midst of thee one moment, then I would consume thee
 and I shall know
 from the time they were at the mount
 how I am gracious, &c. and how I shew
 stand there for me (i. e.) await me
 though it is, &c. yet pardon against which thou goest ploughing time
 And when Moses had done (*lit.*) a hook, &c. a compressor⁺ that wrought the work, made the dwelling of ten curtains were opposite to one another

LEVITICUS.

- 1: 3. of his own voluntary will at the door, &c., before the Lord.
- 2: 13. of the covenant
- 4: 3. according to the sin of the people;
 14. for the sin,
 35. according to the offerings
- 6: 9. It is the burnt-offering, because of the burning
 10. which the fire hath consumed with the
 16. with unleavened,—Verse 17, with leaven.
- at the door, &c. that it may be acceptable before the Lord (Comp. verse 4, and xxii. 20, 21).
 as a covenant
 to the sin of the people^a
 for a sin-offering
 together with the (other) offerings (and so v. 12).
 that burnt-offering shall lie upon the fire place wherein the fire has consumed the
 unleavened,—Verse 17, leavened.

⁺ The former is thought to mean an ear-ring; or, according to some, a clasp to fasten the shirt with; and the latter was an ornament to compress some part of the body.

^a The sinning of the high-priest, who is the head of the people, brings sin upon all of them, as they are depending on him to make atonement for them.

7:10. and dry,	or dry
13. Besides the cakes, he shall offer for his offering leavened bread	besides the cakes of leaven bread, shall he offer <i>this</i> his offering
14. one out of the whole	one of every
30. with the breast,	<i>laid</i> upon the breast. (Comp. ix. 20.)
8:33. out of the door	from the door
10: 6. Uncover not your heads,	Disorder not your heads ^b
11:34. such water	<i>some</i> water
13: 2. and it be in the skin of his flesh like the plague	and it might become in the skin of his flesh a plague
10. if the rising be white, &c., and there be	η there be a white rising, &c. or there be
19. somewhat reddish,	and very red (and so ver. 24.) ^c
23. a burning	η the scar of a (and so verses 28, 42, 43.)
24. and the quick flesh that burneth have	η and the recovery of the burn- ing shall become
45. his head bare,	his head disordered. (Comp. x. 6.)
— upon his upper lip,	η <i>as far as</i> over his upper lip
49. greenish or reddish	very green or very red (and so verses 14 and 37)
57. a spreading plague:	a breaking out
14: 4. birds alive	η lively (i.e. healthy) birds
16: 1. when they offered	when they approached ^d
8. for the scapegoat.	for Azazel (and so verses 10 and 26) ^e
21. a fit man	an opportune (i. e. an ap- pointed) man
33. the holy sanctuary,	the holy of holies
17: 5. sacrifices, which they offer	η slaughterings which they slaughter ^f
7. unto devils,	unto he-goats ^g
18:20. thy neighbour's	thy fellow's

^b Like those in mourning who disordered the hair of their heads.

^c Partly white, and partly very red spots.

^d When they entered into the holy of holies.

^e The Hebrew term **עֲזָזָאֵל** Azazayl, most commentators suppose to be a compound of **עֵז** and **זֵל** meaning, a rough desert, or mountain.

^f This is a prohibition not to slaughter any animal whilst in the wilderness, except as a peace-offering before the door of the tabernacle, lest they should degenerate and follow the Egyptians, who never killed an animal to eat the flesh thereof, unless as a sacrifice to their idols (as verse 7); when they did put the blood of their victim into a pit, near which they ate their meals; believing themselves, while there, in the presence of the devils, by whose aid they could foretel future events.

^g A monster in the form of a he-goat, worshipped in Egypt.

19: 5. at your own will.	that it may be accepted of you. (Comp. verse 7. And so xxii. 20. 21.)
12. neither shalt thou profane	for then thou wilt profane
16. against the blood of thy neighbour:	by the blood of thy fellow ^a
20. be scourged;	(<i>lit.</i>) there shall be an inquiry
26. not eat any thing with the blood:	not eat by the blood. (Comp. xvii. 5. note.)
20:21. it is an unclean thing:	she is <i>considered as</i> a separated one
25. separated from you as unclean.	made a distinction unto you as defiling
21:10. uncover	let grow wild. (Comp. x. 6.)
22:21. to accomplish his vow,	by making an extraordinary vow
24. make any offering thereof in your land.	make <i>such</i> in the land ⁱ
23:16. the seventh sabbath	the seventh week
26:30. images,	sun-images
41. accept of the punishment of	make a conciliation for
43. enjoy, &c., accept of the punishment of	conciliate, &c., conciliate
27:29. devoted,	excommunicated. (See Lex. under <i>יָחַרם</i>)

NUMBERS.

1:16. renowned	called of (i. e.) members who are invited to the council
4: 7. the bowls,	the cleansers. (See Exod. xxv. 29.)
5:13. neither she be taken with the manner;	and she was not forced
18. and uncover	and disorder <i>the hair of</i>
6: 3. any liquor of grapes,	any solution of grapes (i. e.) wherein grapes were solved
5. let the locks of the hair of his head grow.	let the hair of his head grow wild.
9:21. And so it was, &c., and that the cloud, &c.: whether it was by day or by night that the cloud, &c.	And sometimes it was, &c., when the cloud, &c.; or by day and night, (i. e.) it abode during a day and night, when the cloud, &c.
11: 8. baked it in pans, and made	boiled it in pots, or made
18. Sanctify yourselves	Get yourselves ready

^a Not to stand by unconcerned, when the life of your fellow is in danger.ⁱ A prohibition of maiming an animal by castration.

- 11 25. and did not cease.
14:21. all the earth shall be filled
25. (Now the Amalekites, &c., dwelt in the valley.)
38. which were of the men, &c., lived still.
- 15: 3. in performing a vow, (and so verse 8)
25. shall bring their offering,
19:12. on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
- 21:14. What he did in the Red sea, and in the brooks of Arnon,
29. hath given his sons that escaped,
30. We have shot at them; Heshbon is perished
- 22: 7. the rewards of
41. that hence he might see
24:3 & 4. Baalam, &c. hath said,
6. As the valleys
7. He shall pour the water
14. I will advertise thee what
17. I shall see, &c., I shall behold
— all the children of Sheth.
22. Nevertheless the Kenites shall be wasted until Asshur shall carry thee
- 30: 1. concerning the children of Israel,
32: 7. discourage (and so verse 9)
38. and gave other names
- 7 but did not continue^a
and all the earth is filled
Now the Amalekites, &c. dwell in the valley.^b
alone lived still of all the men that went to search the land
in making an extraordinary vow
have brought their offering
on the third day and on the seventh day, then he shall be clean: but if he purify not himself on the third day and on the seventh day, then he shall not be clean.
Vaheb at Supha, and Arnon with the brooks^c
hath suffered his sons to become fugitives,
7 And their prosperity (i. e.) dominion is perished from Heshbon
7 the instruments of
and he saw from thence the affirmation of Baalam, &c.
7 As the brooks
The water shall flow
I will advise thee respecting what. (Comp. xxxi. 16.)
7 I see, &c. I behold
{ 7 all the strong buildings^d.
{ 7 all the tumultuous multitudes^e
For even when the Kenites will be cleared (i. e.) driven away, where to? (i. e.) how far will Assur carry thee?
of the children of Israel
- withdraw
and called them by their former names.^f

^a They prophesied no more after that.

^b This being an intimidation, and a reason for the following injunction.

^c This and the following, until verse 21, contain a sort of hint quoted from what was recorded in the book Jashar, then known to all.

^d Literally, buildings of foundation בני stands for בנייני; thus Mendelssohn.

* שָׁת for שָׁתָה; compare Jer. xlviii. 45.

¹ Nebo and Baal Meon were names given by the Emorites, after the names of their idols ; but which names were now changed again.

DEUTERONOMY.

- 3:14. after his own name, Bashan-havoth-jair *namely, the whole of Bashan after his own name, Havoth-jair,*
23. And I besought
4:19. shouldest be driven And I then had besought shouldest be pushed from the right way (i.e.) led astray hath a (or any) God
34. hath God
11:30. by the way where the sun goeth down, hindermost (i.e.) far off; the way where the sun goeth down
- 12:11. there shall be a place
14:24. or if the place be too far it shall be that place as the place may be too far
- 15: 4. Save when there shall be no Nevertheless there should not be^a
- 16: 2. the passover
20:19. (for the tree of the field is man's life) to employ them in the siege: on the feast of passover^b for is the tree of the field *like* man? to come into straitness before thee (i.e.) in thy presence^c
- 21:14. not make merchandise of her,
23. is accursed of God; not restrain her as a slave is the reviling of God^d (*lit.*) an estranged one^e
- 23: 2. A bastard
24: 7. maketh merchandise of him, restrain him as a slave in his presence
- 25: 9. in his face,
28:20. cursing, vexation, soreness, consternation
25. be removed into be an object of terror to
43. very high, &c.; very low. higher and higher, &c., lower and lower
- 29:23. is brimstone, and salt, and burning, is burned into brimstone and salt
- 32: 2. as the small rain
3. Because I will publish as violent showers
When I call out (i.e.) when I make mention
5. They have corrupted themselves, their spot is not the spot of his children: Is their spot a corruption to him? No; it is that of his children. (Comp. Job xxxv. 6.)^f

^a This being connected with verse 7, compare 11.

^b Herd being mentioned here as well as flock, the passover could not be brought of the former.

^c Should it be injured to no purpose?

^d One who is made in his own image, to be thus exposed.

^e One who is excluded from the family, having been born of parents who are by law forbidden to marry.

^f Thus rendered by most commentators, by reason of the pause-accent belonging to the negative; and as to the sign of interrogation, such may be omitted. Compare Gen. iv. 13, note ^d.

- 32: 10. He found him, &c., he instructed him, η He found for him (i. e.) he gave him his wants sufficiently, &c., he regarded him
27. behave themselves strangely, mistake
35. their foot shall slide in due time: at the time when their foot will slide
40. I live η as I live ! (Comp. Gen. xlii. 15. by the life of Pharaoh)
42. from the beginning of revenges upon the enemy. η of the wild (overgrown) head of the enemy^s
43. will be merciful unto will forgive
- 33: 3. he loved the people ; η he obliged (i. e.) brought the people under obligation
16. that dwelt that dwelt unto me (i. e.) appeared to me
17. His glory is like the firstling of his bullock, The firstling of his bullock is majestic^b
21. in a portion of the lawgiver, was he seated ; and he came with the heads η the portion of the lawgiver (his grave) is hidden ; and he came at the heads
24. Let Asher be blessed with children ; Asher will be blessed by sons (i. e.) by his brethren
25. Thy shoes thy bolts (i. e.) the bordering mountains
- so shall thy strength be. so shall be thine old age
26. like unto the God of Jeshurun, like unto God, O Jeshurun !
27. The eternal God is thy refuge, and underneath are the everlasting arms : The habitation of the eternal God, and *on* the eternal arms of the lower worldⁱ

JOSHUA.

- 2: 1. to spy secretly, saying, as spies ; secretly saying^a
- an harlot's η a victualler (i. e.) a publican (and so vi. 17. 22. 25.)
15. upon the town wall, &c. upon the wall. on the side of the wall, &c., on (or) in the wall
- 3: 5. Sanctify yourselves: η prepare yourselves
13. from the waters even the waters
- 5: 1. we were passed η they were passed
11. the old corn the produce (and so ver. 12)
- 7: 13. sanctify prepare

^s This is connected with the preceding, *and my sword shall devour flesh.*

^b Supposed to refer to Joshua.

ⁱ Connected with the preceding, *he rides on the sky*, i. e. the habitation, &c.

^a They were sent as spies, unknown to their nation ; in order not to discourage them by it.

- 7:25. after they had stoned them and stoned them^b
 8:33. had commanded before, that they should bless had commanded, that they first should bless
 9: 5. and mouldy. *η* like biscuits (and so ver. 12.)
 12:23. of the nations of *η* of Gouyim in. (Comp. Judg. iv. 2.)
 13: 4. and Mearah that is beside *η* and the cave which belonged to
 14: 4. therefore they gave and they gave
 15:46. even unto the sea, *η* and westward
 16: 1. throughout mount Beth-el on the mountain, to Beth-el
 18:14. the corner of the sea *η* the side of the west
 15. on the west, *η* towards the sea (i. e. the salt sea)
 19:33. from Allon to Zaanannim, from Allon (or the oak) at Zaanannim
 47. went out too little for them: went away from them^c
 21:36. And out of the tribe of Reuben ^d
 22:11. at the passage at the side
 24: 2. of the flood of the river (and so verses 3. 14. 15.)
 8. that ye might possess and ye took in possession

JUDGES.

- 1:15. a blessing: *η* a pool of water (בְּרִיקָה for בְּרִיקָה)
 3:20. parlour, upper chamber (and so verses 23. 24. 25.)
 22. so that he could not *η* for he did not
 4: 2. of the Gentiles. *η* of the Gouyim (and so verses 13. 16. and as Josh. xii. 23.)
 11. father in law *η* brother-in-law. (Comp. Ex. ii. 18. 21. & Numb. x. 29.)
 24. prospered, and prevailed against (*lit.*) became harder and harder upon
 5: 2. Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. When there is disorder in Israel, and the people, afterwards willingly offer themselves, then praise ye the Lord

^b His cattle as well as himself they stoned, and his other property they burned.

^c From the above places; their lot having been intersected, a portion of it reached to another part. Leshem is probably the Laish mentioned in Judg. xviii. 27.

^d This and the following verse not being found in the Hebrew, must therefore have been taken from 1 Chron. vi. 78, 79.

- 5:11. They that are delivered from
the noise of archers in the
places
23. the angel
— against the mighty.
30. meet for the necks of them
that take the spoil?
6:13. my Lord,
31. whilst it is yet morning:
7: 1. of Moreh, in the valley.
8. the people took victuals
8:18. each one resembled
26. ornaments,
9:53. and all to brake his skull.
11:31. and I will offer it
12: 4. Ye Gileadites are fugitives of
Ephraim among the Eph-
raimites, and among the Ma-
nassites.
15:7. Though you have done this, yet
will I be avenged of you,
and after that
8. top
16: 1. an harlot,
2. In the morning, &c. we shall
kill him,
3. and went away with
18: 2. from their coasts,
From the noise of them who
divide in the places^a
η the messenger
η among the heros
η which are on the necks of the
spoil (i. e.) the captives?
my lord (and so verse 15)^b
wait until the morning (comp.
xvi. 2.)
η which sheweth (i.e.) where one
looketh into the valley
they took the victuals of the
people^c
one in appearance (i. e.) all
resembling each other
half moons
and she broke his skull
η or I will offer it^d
η ye are fugitives of Ephraim
(Gilead was divided among
Ephraim and among Ma-
nasseh)^e
η if ye do the like, except I
have avenged of you, and
then
cleft (and so verse 11)
η a victualler, a publican
by the morning, &c. we shall
have killed him
and took out (and so ver. 14)
some of them

^a The joyful noise of the herdsmen, who now may divide their droves, which they formerly were obliged to keep together from fear of the enemy.

^b It is clear from verse 22, that he, until the departure of the messenger, had no thought of its being an angel who spoke to him.

^c Of them that returned (the sign of regimen is here understood, as it is also in many other instances).

^d The vow was, that the first that will meet him, if a human being, such shall be devoted to the service of God; and if a beast, it shall be brought as a sacrifice. See Lexicon, under דָּרֵךְ.

^e As it appears in 2 Sam. xviii. 6, that in the east of the Jordan, in the land of Gilead, was a place called the Wood of Ephraim, where the Ephraimites probably kept their cattle, and had also houses. Hence Gilead was divided between Ephraim and Manasseh; and as the war was only with the Ephraimites, who came over from the West, and who endeavoured to escape and return, they were therefore charged with being the fugitives of Ephraim, in distinction from those who lived on the other side, and did not join in the rebellion.

- 18: 7. no magistrate in the land, that might put them to shame in any thing; (*lit.*) no one in the land, that might put them to shame, *not even* a heir of restraint (i.e.) a successor to the crown
 20; 42. which came out of the cities of the cities (i.e.) they that made war in the cities

RUTH.

- 2: 1. a mighty man of wealth, a mighty man of virtue (or) of valour
 3: 16. Who art thou, η How is it with thee?
 4: 7, 8. his shoe, η his glove (thus Targum)

I SAMUEL.

- 2: 3. a God of knowledge, η a God of thoughts
 13. the priest's servant η the young priest (and so ver. 15)
 14. for himself. with it (or) of it
 17. abhorred despised (or) caused to despise
 24. I hear: ye make the Lord's I hear, which the Lord's people
 people to transgress. are proclaiming
 25. who shall intreat for him? η who shall set himself up a
 judge to him
 29. of Israel my people? of Israel, before (i.e.) in the
 presence of my people
 2: 33. And the man of thine, whom I yet *every* man I will not cut
 shall not cut off from mine off to *thee* from mine altar;
 altar, shall be to consume that thine eyes may be
 thine eyes, consumed
 36. a morsel of bread, a loaf of bread
 3: 1. there was no open vision. vision did not spread^a
 13. which he knoweth; because which he knew that
 4: 4. that they might bring and they carried
 5: 9. destruction (and so verse 11) consternation
 7: 1. in the hill, η in Gibeah^b
 2. lamented η walked (or) assembled
 9: 20. And on whom is all the desire And whose are all desirable
 of Israel? Is it not on thee, things of Israel? are they
 and on not thine and that of

^a Previous to Samuel's initiating some of his disciples, so as to fit them by their holy lives to receive revelation, the will of God was revealed in a very limited measure,

^b Probably Gibeah of Benjamin near Kirjath-jearim. Compare Josh. xviii. 23, and 1 Sam. xiv. 16 & 18.

- 10:12. But who is their father?
 22. if the man should yet come
 12:14. If ye will fear the Lord, &c.
 then shall both ye
 13: 1. Saul reigned one year;
 3. the garrison (and so verse 4)
 7. followed him trembling.
 14:32. with the blood. (and so verses
 33, 34)
 15: 2. how he laid wait for him
 12. a place,
 17. When thou wast little in thine
 own sight, wast thou not
 made the head, &c.
 35. nevertheless Samuel mourned
 16: 4. trembled at his coming, and
 said, Comest thou peaceably?
 17: 2. by the valley
 12. went among men for an old
 man
 20. and took,
 29. Is there not a cause?
 18: 6. and with instruments of musick.
 10. and he prophesied
 19: 1. that they should kill David.
 2. until the morning,
 13. a pillow of goats' hair (and so
 verse 16) for his bolster,
 20:12. about to-morrow any time, or
 the third day,
 14. And thou shalt not only while
 yet I live shew me the kind-
 ness of the Lord, that I die
 not:
 And who is their father?^c
 whether another man has
 come
 If ye would fear the Lord, &c.,
 and would both ye
 7 Saul had *then* reigned one
 year^d
 the overseer
 hastened after him
 by the blood. (Comp. Lev.
 19—26.)
 (lit.) what he did to him
 (lit.) a hand (i. e.) a monu-
 ment (probably in the shape
 of a hand)
 though thou art little in thine
 own sight, *still* art thou not
 the head? &c.
 for Samuel mourned
 hastened to meet him, and
 said, Thy coming be in peace
 in the valley
 was old, he came among men
 and lifted up *his feet*
 7 it is *only* a word;
 and with triangles
 7 and he pretended to prophesy
 (i. e.) he prattled
 7 *that he intended* to kill David
 in the morning
 the net-work of goats' hair^e
 (or according to Targ.) a
 bottle of goats' hair at his^f
 head
 about this time to-morrow
 the third, (i. e.) a day after
 to-morrow
 And not *do I fear* while yet I
 live, that thou wilt not do
 with me kindness of the
 Lord, and that I die not

^c Are their fathers prophets? Prophecy is not inherited from father to son.

^d When his reign was renewed, one year had already elapsed since he first was anointed.

^e Probably such as is used in the East to keep out the flies.

^f A bottle made of goat's-skin with the hair outside; and which served to resemble the hair of David's head.

- 20:19. And when thou hast stayed three days, then thou shalt go down quickly, and come
 21. take them; then come thou:
 21: 1. was afraid at the meeting of David,
 2. to such and such a place.
 5. are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.
 24: 7. stayed his servants
 13. proverb of the ancients,
 25: 6. thus shall ye say to him that liveth
 8. cometh to thine hand
 26: 7. at his bolster:
 10. or his day
 27:10. made a road
 28:23. compelled him;
 30: 2. slew not any,
 31: 3. hit him; and he was sore wounded
 And repeat three days, and go down very much, (i. e.) hide thyself well, even come then thou take them and come
 η hastened to meet David
 (lit.) to a secret unnamed place
 η are pure, and if so in the common way, much more now; it will be kept pure in the vessel
 (lit.) disunited his servants
 ancient proverb
 ye shall say, Thus *mayest thou* be to the time of life (i. e.) in a year's time (or) thus during life (i. e.) always
 (lit.) thine hand finds (i. e.) can afford
 at his head (and so verses 11, 12, 16.)
 η either his day
 (lit.) spread, (i. e.) roved about urged him
 slew not *even* any man
 reached, (i. e.) overtook him; and he was sore afraid

2 SAMUEL.

- 1: 9. anguish is come upon me, because
 3: 8. Am I a dog's head, which against Judah do shew kindness, &c.?
 12. Whose is the land? saying also,
 22. from pursuing a troop,
 33. as a fool
 4: 5. who lay on a bed at noon.
 6:19. a good piece of flesh,
 21. will I play before the Lord.
 η convulsion has *already* seized me, although
 Am I a leader of a dog belonging to Judah? I shew kindness, &c.
 it be said to him the land belongs to
 from the troop*
 η as a villain
 who was resting the noon's rest
 η roasted beef
 I did rejoice before *that* God

* The troop they went out with against the enemy.

- 6:22. And I will yet be more vile
than thus, and will be base
in mine own sight:
- 7:10. I will appoint, &c., and will
plant, &c. and move no more;
23. from the nations and
- 8: 6. garrisons
- 11: 8. a mess of meat
- 12:18. how will he then vex himself
if we tell him that the child
is dead?
- 13:12. folly. (verse 13) fools
16. there is no cause: this evil
39. longed to go forth
- 14:13. for the king doth speak this
thing as one which is faulty
14. yet doth he devise means that
his banished be not expelled
from him
15. of this thing
20. To fetch about this form of
speech
- 15:19. return to thy place, and abide,
&c., and also an exile.
27. Art not thou a seer?
- 16:21. then shall the hands of all that
are with thee be strong.
- 17:23. hanged himself,
- 18: 3. but now thou art worth ten
thousand of us:
9. oak (and so verses 10, 14)
22. thou hast no tidings ready?
- 19:24. his beard,
25. when he was come to
26. and go to the king;
- And had I esteemed myself
more light than that, and
had been low in mine own
sight
- I have appointed, &c., and
have planted, &c., and no
more be disquieted
to drive out nations and (as in
1 Chron. xvii. 23.)
overseers
a gift
- how can we tell him that the
child is dead? he will do a
hurt *to himself*
wickedness (verse 13) wicked
concerning this evil^b
ceased to go forth^c
and since the king spoke, (i.e.)
decided thus, then this
matter would be sin-like
one ought therefore to devise
means, not to expel from
us him that is expelled
in this manner
To turn the appearance of the
matter
return and abide, &c., and
even shouldst thou be
driven away, *then go* to thy
place
seest thou?
then they will strengthen the
hands of all that are with
thee
(*lit.*) was strangled (or) choked
(*lit.*) if now ten thousand like
us^d
turpentine tree
the tidings will produce to
thee nothing
his upper lip, (i.e.) the hair
thereon
when he was come from
and go with the king

^b עַל may stand for עָלָה.

^c Until then David probably had endeavoured to seize and punish him.

^d Were we even ten thousand, they would not care for us.

- 19:43. that our advice should not be first had in bringing back our king? were not our words the first to bring back our king?
- 21:14. And the bones of Saul and Jonathan his son buried they And they buried *them* with the bones of Saul and Jonathan his son
- 22: 4. I will call on the Lord, who is worthy to be praised: Praised! will I call, be the Lord
5. of ungodly men of Belial^e
6. prevented me; (*lit.*) they came before me, (i. e.) they surprised me (and so verse 19.)
- 22:35. a bow of steel is broken by mine arms. mine arms bent a bow of brass
46. and they shall be afraid (i. e.) stretched the bow
- 23: 4. even a morning without clouds; (*lit.*) and they shall shake
- as the tender grass springing out of the earth by clear shining after rain. a morning not cloudy, *as when* after shining and after rain the grass springs out of the ground. (Comp. the following verse)
5. Although my house be not so with God; yet he hath, &c. although he make it not to grow. For not thus is my house with God; for he hath, &c., that he make not to grow^f
11. the Hararite. (and so verse 33) the mountaineer
18. three. (and so verses 19, 22) the three
- 24: 3. how many soever they be, as many, and as many again
11. For when David was up And when David rose up
23. as a king, the king^g

1 KINGS.

- 1:45. in Gihon: at Gihon (a river)
- 2:42. that I have heard is good. is good; I heard
- 4:19. and he was the only officer and besides one officer who
- which was in the land. was in the land^a
28. where the officers were, where it should be
31. the sons of Mahol: the sons, (i.e.) men of Mahol^b
- 5:11. pure oil: (*lit.*) beaten (or) crushed oil

^e This may mean the lower world, as well as the lowest of men.

^f By this David probably meant, that no other dynasty might grow up; and that his house might not be like a cloudy morning which is succeeded by sunshine and rain, but that it should continue to rule without interruption.

^g Araunah was the king of Zion, the people of which, though subdued, had not been driven out.

^a One who was over the officers; supposed to be Azariah (see verse 5).

^b They were expert with the Mahol (the timbrel); but the name of their father was not Mahol, as it appears from 1 Chron. ii. 6.

- 6: 1. Zif, Ziv (beauty)^c
 17. the temple before it, η the temple within^d
 20. the oracle in the fore-part η the oracle within
 — and so covered the altar which and the altar he covered with
 was of cedar. cedar
 21. and he made a partition and he chained, (or) bolted
 7: 3. upon the beams, that lay on upon the ribs, (i. e. side rooms)
 forty-five pillars, fifteen in a that were over the pillars,
 row. forty-five (rooms), fifteen
 in a row
 5. windows: η upper door post
 6. of pillars; η to the pillars, (i. e.) before
 them
 50. snuffers, (and so 2 Kings 12: 13) η musical instruments
 8: 8. they drew out they lengthened, (i. e.) they
 made them too long
 35. when thou afflictest them: that thou mayest answer them
 9: 25. So he finished and completed the duties of
 26. a navy of ships (*lit.*) a ship (and so verse 27.
 and x. 11, 12.)
 10: 1. concerning the name η together with the fame
 5. and his ascent by which he η and his burnt-offering which
 went up unto he offered in
 28. and linen yarn: the king's and a collection, (i. e.) a com-
 merchants received the linen pany of the king's mer-
 yarn at a price. chants received a collection
 of horses in exchange
 12: 10. shall be thicker is thicker
 31. of the lowest of of a part of, (i. e.) some of the
 people^e (and so xiii. 33. and
 2 Kings xvii. 32.)
 13: 1. stood by the altar stood upon the altar
 2. shall he offer shall he slaughter
 29. the old prophet came to the he came to the city of the old
 city, prophet
 14: 14. that day: but what? even now. this this day, and what also
 now^f
 18: 42. he cast himself down upon he bowed down to
 43. look toward the sea, &c. and η look toward the west, &c.,
 he said, Go again seven and he said, Go again:
 times. seven times *he bade him do*
 it

^c The second month of the Hebrew year was thus named, and answers to May.

^d The room within, exclusive of the wall (and so verse 20).

^e Without distinction as to the tribe.

^f Him that exists already, as well as him, who, from this time, may come into existence.

18:44. out of the sea,
20:35. the sons of the prophets
38. with ashes

out of the west
the young prophets^g
with a veil^h

2 KINGS.

2: 3. from thy head
4: 2. a pot of oil.

10. chamber,
5: 4. And one went in,
17. shall there not, &c. be given

19. a little way.

26. went not mine heart with thee,
8:15. a thick cloth,

9:31. had Zimri peace,
10:15. it is. If it be,
32. to cut Israel short:
11: 6. that it be not broken down.
12. and gave him the testimony;

13. the noise of the guard and of
the people,
14. stood by a pillar, &c. and
cried: Treason, Treason.

15. without the ranges:
16. they laid hands on her;
14:26. very bitter:
15: 5. in a several house.
16:18. from the house
17: 9. did secretly those things
19: 7. I will send a blast upon him,

from over thy head
oil wherewith I may be
anointed, (i. e.) a little oil
upper chamber (and so ver. 11.)
and he (Naaman) went in
and if not;^a then let, &c., be
given
a good way. (See Gen. xxxv.
16.)
mine heart was not gone^b
the network. (Comp. 1 Sam.
xix. 13.)
is it peace, Zimri?^c
it is abundantly
to loathe Israel
that there be no diversion^d
and the attire, (i. e.) the royal
robe
the noise of the people run-
ning. (So 2 Chron. xxiii. 12)
stood on the stage^e (and so
xxiii. 3.) &c., and cried:
Conspiracy! Conspiracy!
by the way within the range^f
they made room for her
very provoking, (i. e.) grievous
(lit.) in a house of freedom^g
inward of the house^h
(lit.) they secreted words
I will put a mind in him

^g And so generally throughout the scripture, the sons of the prophets, means, their disciples.

^h נֶפֶשׁ may stand for עֵצֶר. So Targ.

^a If thou wilt not accept of my offer.

^b It was not concealed from me.

^c She thus denominated him, as being a regicide like Zimri.

^d Nothing shall divert the mind from watching the house.

^e A pulpit whereon the kings usually were placed.

^f So that she may not escape, or be rescued.

^g Where one is separated from all communications with the affairs of the world.

^h That it may be less exposed to the enemy.

- 20: 18. eunuchs
 22: 7. there was no reckoning made,
 &c. because they dealt faithfully.
 9. have gathered
 23: 6. the brook (and so verse 12)
 17. What title
 18. So they let his bones alone,
 with the bones of the prophet
 24: 14. and smiths: (and so verse 16)
 25: 24. to be the servants
- η chamberlains
 there shall no reckoning be
 made, &c., because they
 deal faithfully
 η poured out (as out of a chest)
 the valley
 what sign?
 So his bones caused to escape
 the bones of the prophet
 η and lock-smiths
 of the servants

1 CHRONICLES.

- 4: 41. the habitations
 10: 3. hit him, and he was wounded
 25: 1. prophesy
 28: 17. and the cups:
 29: 1. whom alone
- η the Maonites (see Judg. x. 12.)
 reached him, and he was afraid
 η singing hymns (and so verses 2. 3.)
 and the covers
 who is one,^a

2 CHRONICLES.

- 1: 6. went up thitherto
 16. and linen yarn:
 2: 10. beaten wheat,
 4: 22. snuffers, (v: 9) drew out
 6: 26. when thou dost afflict them;
 27. when thou hast taught them
 8: 2. had restored to Solomon,
 10: 18. to get him up
 21: 11. and compelled
 23: 11. the testimony, (verse 14.) forth
 of the ranges: (verse 15)
 they laid hands on her;
 25: 5. made them captains &c. according
 to the houses of their fathers,
 26: 15. engines,
 28: 19. he made Judah naked,
 29: 8. he hath delivered them to
 trouble,
 30: 22. throughout the feast
 31: 1. went out to the cities of Judah,
- offered upon
 (See 1 King x. 28.)
 η wheat for food^b
 (See 1 King vii. 50. and viii. 8.)
 that thou mayest answer them
 that thou mayest teach them
 had given to Solomon
 to mount
 and led astray
 (See 2 Kings xi. 12, 15, 16.)
 placed them according to the
 houses of their fathers, according
 to the captains, &c.
 inventions
 he caused disorder in Judah
 he made them an object of
 terror
 the sacrifice of the feast
 in the cities of Judah, went
 out

^a Who is only a single person, and the work is almost too much for him.

^b מִכּוֹרֶת probably stands for מַכְלֵת as it is in 1 Kings v. 11.

- 33:11. among the thorns, *η*with clasps (linked together
i. e.) a chain
14. in the valley, by the brook
34:12. to set it forward; to preside over
17. gathered, (verse 31) stood in stood on his stage (see 2 Kings
his place, xi. 14. and xxii. 9.)
36:17. that stooped for age : that was very old
21. had enjoyed had conciliated

EZRA.

- 3: 8. to set forward to preside over (and so verse 9.)
4: 7. the writing of the letter an exact copy (and so verses
18, 23.)
22. fail not to do this : commit no error respecting
this
5: 7. a letter a warning
8:17. to his brethren the Nethinims, *η*to his brother who *both* were
placed
9: 9. we were bondmen ; we are *yet* bondmen
10:15. were employed about withstood

NEHEMIAH.

- 2:15. by the brook, *η*in the valley
5: 8. or shall they be sold unto us ? will they also be sold unto us?^a
10. might exact of them lend them
11. also the hundredth part of the and leave the hundred silver
money, &c. that ye exact of pieces (i. e.) the great sum
them. that ye lent them
6: 9. O God, strengthen my hands. and now *Sanballat*, *rather*
strengthen thou my hands
and live?^b
11. to save his life ? and for all this, *yet* we make
9:38. And because of all this we make and a sure ordinance (or) and
11:23. that a certain portion should the confidence (of the king
be for placed in them) concerning

ESTHER.

- 1: 6. silver rings silver-rollers
18. shall the ladies, &c. say this day the ladies, &c. which have
unto all the king's princes, heard of the deed (or)
which have heard of the deed saying of the queen; will
of the queen. say this day to all the king's
princes

^a Will they again suffer us to redeem them.

^b Not having been a descendant of Aaron, he was not allowed to enter the temple.

- 1:22. it should be published according to the language of every people.
 3:12. of every people of every province
 4:14. whether thou art come to the kingdom for such a time as this?
 6: 8. useth to wear, &c. rideth upon, and the crown royal which is set upon his head;
 7: 4. although the enemy could not countervail the king's damage.
 7. stood up
 8:15. a garment
 9: 3. helped the Jews;
- he shall speak the language of his people^a
 of every people; every province
 whether not for a time like this thou hast come to the royal dignity.
 wore, &c. rode upon even when the crown royal was set upon his head (or) rode upon and on *the head of* which was set the royal crown^b
 for the enemy does not value the damage of the king^c
 remained (i. e.) waited (*lit.*) a wrapper (i. e.) a mantle (or) such as is wrapped round the turban
 exalted the Jews

JOB.

- 2: 5. and he will curse thee to thy face.
 9. curse God,
 3:12. prevent me?
 4: 2. be grieved?
 6. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?
 5: 5. and taketh it even out of the thorns, and the robber
 7. as the sparks
 8. commit my cause:
 13. is carried headlong.
 24. shalt not sin.
 6:10. yea, I would harden myself in sorrow: let him not spare;
- η when he will not praise thee for thy anger
 η bless God
 bring me forth quickly?
 be weary?
 was not thy fear, and thy confidence, thy hope, and the uprightness of thy way?
 η whilst he himself must take it out of the thorns, and the thirsty ones
 η and the birds of prey
 η turn my discourse (*lit.*) is rash
 η shalt not miss *any thing*
 I would *even* exult in pain without pity (or) were I *even* burning with pain without pity

^a Every one shall compel his wife to adopt even the language of his people.

^b The horse the king rode upon is said to have had also a royal crown on its head.

^c Had he valued it, he would rather have advised their being sold for slaves.

- 6:13. Is not my help in me? and is wisdom driven quite from me?
14. To him that is afflicted pity should be shewed from his friend; but he forsaketh
16. wherein the snow is hid:
- 6:26. to reprove words, and the speeches of one that is desperate, which are as wind?
28. for it is evident unto you if I lie.
- 7: 4. and the night be gone?
- 8: 2. like a strong wind?
17. wrapped about the heap,
- 9:24. if not, where, and who is he?
35. but it is not so with me.
- 10: 9. wilt thou bring me into dust again?
17. changes and war are against me.
- 11: 6. that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth:
7. by searching find out God? &c. find out the Almighty unto perfection?
- 12: 4. who calleth upon God, and he answereth him:
6. into whose hand God bringeth abundantly.
23. he enlargeth the nations, and straiteneth them again.
- 13:19. for now, if I hold my tongue, I shall give up the ghost.
- 14:16. dost thou not watch over my sin?
- is it *not true*? my help is not in me; and support is driven from me
- As* to one who despiseth tenderness from his fellow (or) who depriveth his fellow of kindness, and forsaketh upon them the same remaineth perpetually
- η*to prove with words? and the words of the despairing *be treated* like wind?
- and see* whether I lie in your presence
- but the night extends (i. e.) prolongs
- η*with a mighty spirit (i.e.) with arrogance
- η*winding about a spring
- if not, how is it thus?
- for this (fear) is not with me and thou wilt bring me into dust again.
- changes and a host are with me^a
- that reality (or) wisdom is manifold; then shalt thou know that God remits part of thine iniquity^b
- find out the searching (i. e.) the secrets of God? &c. find out the end (i.e.) the design of the Almighty
- η*saying of me, He calleth upon God, doth he answer him?
- to him who bringeth his god (i. e. his idol) in his hand
- he scattereth nations, and again leads them
- for soon shall I be silent when I give up my ghost
- but* wilt *then* not watch over my sin?

^a Probably meaning, I suffer from successive attacks, as well as from numerous fixed disorders.

^b *He doth not punish thee sufficiently according to thy demerits.*

- 14: 19. thou wastest away the things which grow out of the dust of the earth; η it (the flood) washeth away the seed *together with* the dust of the earth
 η in its sweeping^c it washeth away the dust of the earth
- 15: 8. and dost thou restrain wisdom to thyself? η and hast thou made wisdom little to thee^d
 11. is there any secret thing with thee? η is the thing covered with thee?^e
- 16: 16. My face is foul My face is burning
 20. My friends scorn me: but mine eye poureth out tears unto God. η My friends, *shall they be* mine advocates? to God *only* mine eye poureth out tears
 17: 6. and aforetime I was as a tabret. η and I became a Topheth^f in the face (or) in their presence
 16. They shall go down to the bars of the pit, when our rest together is in the dust. η They will go down into^g the pit; together descend to the dust
 18: 13. the strength the branches (i. e.) the limbs of one's body (or) the children
 19. nephew grandson
 19: 17. though I entreated for the children's sake and mine intreaty *is strange* to my children
 25. and that he shall stand at the latter day and he will remain the last
 28. But ye should say, Why persecute we him, seeing the root of the matter is found in me? η But ye say, what is persecuting to him (to God)? the root of the matter is found in me^h
 20: 2. and for this I make haste. and on account of my feeling within me
 20. Surely he shall not feel quietness in his belly, he shall not save Because he knew not quietness within him, therefore shall he not save
 21. therefore shall no man look for his goods. therefore shall his goods not continue (i. e. prosper)
 21: 4. and if *it were so*, and if *it is not so*
 29. and do ye not know their tokens, and their tokens ye cannot mistake

^c See Lexicon, under מַשְׁכָּח.

^d Is all wisdom easy to thy comprehension?

^e Is it imperceptible to thee?

^f A place of that name most abhorred (or as in Rab. spittle). See 2 Kings xxiii. 10; Isa. xxx. 33; Jer. vii. 31.

^g מַשְׁכָּח may stand for מַשְׁכָּח. Or, perhaps for מַשְׁכָּח and ought to be rendered, as in viii. 13, limbs, i. e. the limbs will go down into the pit.

^h God does not wish to persecute; but, say they, I brought it all on myself.

- 22:25. the Almighty shall be thy defence, and thou shalt have plenty of silver.
29. There is lifting up ;
- 24: 6. They reap every one his corn in the field: and they gather
10. and they take away the sheaf from the hungry ;
17. if one know them, they are in the terrors
18. He is swift as the waters ; their portion is cursed in the earth: he beholdeth not the way of the vineyards.
- 26: 3. the thing as it is ?
5. Dead things are formed from under the waters,
13. his hand hath formed
- 28: 4. from the inhabitant ;
- 29:16. the cause which I knew not
- 30:13. they have no helper.
20. and thou regardest me not.
24. though they cry in his destruction.
27. prevented me.
- 31: 3. a strange punishment
- 33: 6. according to thy wish in God's stead:
23. If there be a messenger with him, an interpreter, &c. to shew unto man
25. fresher than a child's:
27. it profited me not ;
- 34: 6. Should I lie against my right ?
- Thy gold shall be all-sufficient, and silver shall be strength to thee
- There *was* pride
- They reap in the field what belongeth not¹ to them, but they leave to the last^k and they that carried a sheaf are hungry
- for he is conscious of terror
- He is swift on the waters ; the portion of which is cursed in the earth: he turns not to go in the way of vineyards^l
- reality (or) wisdom ?
- The dead are trembling before God, so all that are under the waters
- his hand hath wounded
- from its dwelling (i. e.) from its confinement
- the cause of him I knew not (i. e. of the stranger)
- without help (i. e.) no benefit to them
- and thou considerest me^m
- as in his destruction is help to themⁿ
- came quick upon me
- estrangement (i. e. rejection) like thyself to God (i. e. in his estimation)
- If there be one angel, an advocate, to declare of man
- fresh from youth
- it (the requital) was not equal to me (i. e. to my deserts)
- I deny my judgment^o

¹ בלילין may be compounded of בלי לו not his, (like בליעל and בלימה).

^k They spare it as long as they can.

^l He goes through the dangerous waters, which, by the intimidation they produce, are deemed cursed by others: he also prefers travelling through the desert to the going through vineyards.

^m As if pondering in thy mind with what other plagues to visit me.

ⁿ The destruction he sends (i.e.) death relieveth them from all troubles.

^o I am not treated justly.

- 34:14. if he gather
 15. shall perish, &c. shall turn
 26. he striketh them as wicked men
 35:15. because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:
 36:17. But thou hast fulfilled, &c. take hold on thee.
 18. Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.
 21. this hast thou chosen rather than affliction.
 32. With clouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.
 37:10. is straitened.
 11. by watering he weariedieth, &c. he scattereth
 16. the balancings
 38:31. the sweet influences
 39: 4. they grow up with corn;
 13. Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
 19. with thunder?
 20. canst thou make him afraid
 40: 2. Shall he that contendeth with the Almighty instruct him?
 23. he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.
 41: 8. do no more.
 11. Who hath prevented me,
 25. by reason of breakings they purify themselves.
- he could gather
 would perish &c. would turn
 η In the place of the wicked they clap *hands* at them
 η he visits not *as if* he knew not the manifold crimes
 η And thou wilt have fulfilled, &c., will be upheld by thee
 η Let anger not induce thee to clap *hands* (as in despair): and let a great ransom not lead thee astray^P
 η if thou hast chosen it through affliction
 η He grasps the light (or) lightning in his hands; and ordereth it where to light upon
 η becomes cast (i. e. solid) ice
 serenity (i. e. fair weather) driveth away, &c., it scattereth
 the spreading out
 η the bonds (see Lex. עֲדָן)
 η they multiply abroad (i. e. in the field)
There, the wing of the rejoicing-shouter! Is it the wing and feather of the stork?
 η with a mane. (See Lex. רֶעֶם)
 η canst thou cause him to make a noise
 η Shall one contend with the Almighty when he is chastised?
 η the river is violent, *yet* he does not hasten: he is sure (i. e. fearless), should Jordan even come up to his mouth
 η thou wilt not do it again
 Who anticipated me?
 η by reason of the waves they are beside themselves (from fear)

^P Do not imagine that he will respect thee for the sake of thy wealth, and for the ransom thou art able to give him.

PSALMS.

- 4: 6. lift thou up the light, &c. upon us. let the light, &c., wave *as a banner* over us
- 5: 9. very wickedness ; mischief
- 6: 2, 3, 10. vexed confounded (or) terrified
6. I water (*lit.*) I cause to melt
- 7: 2. tear my soul tear me (or) my body
4. (yea, I have delivered him, &c.) or have I even plundered (or) oppressed him, &c. (See Lex. פָּדַי).
6. because of the rage, &c. and awake for me to the judgment η over the rage, &c., and stir^a up for me the judgment
7. for their sakes therefore and over it (the congregation)
11. and God is angry *with the wicked* every day. η and God *judgeth* him that provoketh daily^b
13. he ordaineth his arrows against the persecutors. η he contrives his arrows to pursue hotly
- 8: 2. still (*lit.*) put an end to
8. and whatsoever passeth through he (man) that passeth through
- 9: 6. destructions are come to a perpetual end: and thou the ruins have ceased: and hast destroyed cities; their memorial is perished with them. the cities thou hast overthrown, even their memorial is lost^c
12. When he maketh inquisition for blood, he remembereth them: For he that maketh inquisition for blood, hath remembered them
20. Put them in fear, η η set a teacher (or) an archer over them
- 10: 2. let them be taken in the devices η they (the poor) are taken in the devices (of the wicked)
3. and blesseth the covetous, and the covetous blesseth *himself* that he rejected the Lord
5. His ways are always grievous; His ways last always^d
14. to requite it with thy hand: η to distribute (or) impart them with thy hand^e
- 12: 5. from him that puffeth at him. whom they puff at

^a Shew that thy rage is of more effect than their's.

^b The verb *judgeth* is not repeated; an omission frequent in Hebrew poetry. So in Hab. iii. 3, and the holy one *came* from mount Paran.

^c No trace is left of the ruins to commemorate the conquests of the destroyer.

^d He meets with no impediment.

^e *Without the will of providence, mischief cannot overtake any one.*

- 12: 8. when the vilest men are ex-
alted. η vileness *is crawling* about men
like vermin
- 15: 5. against the innocent. η *even* for to acquit the innocent
- 16: 2. my goodness extendeth not to
thee ; my goodness is not upon thee^f
3. But to the saints, &c. and to
the excellent, But for the saints, &c., and
for the excellent
- 17: 2. let thine eyes behold the things
that are equal. η for thine eyes see rightly
3. and shalt find nothing ; I am
purposed that my mouth
shall not transgress. η and wilt not find that I have
even thought of what ought
not to pass my mouth^s
4. Concerning the works of men,
by the word of thy lips I
have kept me from *Nor have I committed any of*
the actions of men against
the word of thy lips: nor
that I had kept (i. e. fol-
lowed)
7. that savest by thy right hand
them which put their trust
in thee from those that rise
up *against them*. η that savest them that trust in
thy right hand from those
that rise up *against them*
9. my deadly enemies,
mine enemies with self will
(i. e. wantoness)
13. disappoint him, anticipate him (i. e. come
before hand)
- 18: 3. I will call upon the Lord, who
is worthy to be praised: so
shall I be Praised be the Lord ! I
exclaim, and I shall be
- 5 & 18. prevented me. came before me (i. e. sur-
prised me)
34. a bow of steel is broken by
mine arms. mine arms brought down (i. e.
stretched) a bow of brass
- 19: 3. there is no speech nor lan-
guage, where their voice is
not heard. Not a speech and not words,
whose voice is not heard
afar off
- 21: 3. thou preventest him thou anticipatest (i. e. comest
before him)
- 22: 1. why art thou so far from help-
ing me, and from the words
of my roaring ? so far from my help are the
words of my roaring
16. they pierced as a lion (Comp. verse 21,
& Is. xxxviii. 13).

^f I do not pray for the sake of my merits, or for my welfare, but, (as in the following verse) for that of the saints. But Mendelssohn renders it thus:—verse 2, thou *God* art my goodness, (or) beatitude; none surpasses thee. Verse 3, *And so art thou that* of the saints, &c. and of the excellent.

^s Wherever עבר implies *transgress*, it is constructed with the ablative or accusative.

- 22: 17. I may tell all my bones: *η* I count all my limbs^b
 29. all they that go down to the *η* all they that crawl in the dust,
 dust shall bow before him: and he that cannot sustain
 and none can keep alive his life (i. e. the poor and
 own soul. broken hearted) shall bow
 before him
 30. it shall be accounted to the it shall be declared of the
 Lord for a generation. Lord to the *future* genera-
 tion
 25: 3. without cause. (*lit.*) vainly (i. e. to no pur-
 pose)
 27: 14. and he shall strengthen thine and let thine heart take
 heart: courage (and so xxxi. 24.)
 31: 23. and plentifully rewardeth *η* and rewardeth with a mea-
 suring line (i. e. precisely)
 32: 9. whose mouth (*lit.*) whose beauty (or) orna-
 ment,
 33: 2. with the psaltery and an in- with a ten-stringed psaltery
 strument of ten strings. (and so cxliv. 9.)
 17. by his great strength. by the multitude of his host
 35: 15. I knew it not; *η* whom I knew not
 16. mockers in feasts, *η* mockers with a sneerⁱ
 36: 1. The transgression of the I *think* in my heart *that* trans-
 wicked saith within my gression saith to the wicked
 heart,
 2. he flattereth himself in his own he flattereth him with his eyes
 eyes,
 37: 3. and verily thou shalt be fed. and feed thyself with (i. e.
 pursue) truth
 8. fret not thyself in any wise to fret not thyself about what
 do evil. causes only evil^k
 38: [title] to bring to remembrance. *η* at the remembrance offering
 7. a loathsome disease: decay
 39: 2. I was dumb with silence, I I was dumb of quietness, I
 held my peace, even from was silent of happiness^l
 good;
 5. thou hast made my days as an thou hast given my days by
 handbreadth; &c. every man hand breadth,^m &c., verily
 at his best state is altogether *that* all men are mere
 vanity. vanity is confirmed (i. e.
 a standing truth)
 13. spare me, (*lit.*) turn away from me
 40: 2. an horrible pit, a pit of destruction

^b As if afraid of having lost some of them already.

ⁱ See Lexicon, under מִצְחָה.

^k The prosperity of the wicked is often to their ruin.

^l I did not suffer aught to escape my mouth, not even of hopes and happiness.

^m Thou hast allotted my days to me by a very short measure.

- 40: 4. respecteth not the proud, nor
such as turn aside to lies.
5. they cannot be reckoned up in
order unto thee: if I would
declare, &c. they are more
than can be numbered
7. in the volume of the book it
is written of me,
9. preached
15. desolate for a reward of their
shame
42: 6. therefore will I remember
44: 2. and cast them out.
45: 3. with thy glory
9. Thy throne, O God,
46: 6. The heathen raged,
8. what desolations
47: 7. with understanding.
48: 2. Beautiful for situation,
9. We have thought of thy loving-
kindness,
13. consider her palaces;
14. even unto death.
49: 5. when the iniquity of my heels
shall compass me
7. None of them can by any
means redeem his brother,
nor give to God a ransom
for him:
8. (For the redemption of their
soul is precious, and it
ceaseth for ever:)
9. That he should still live forever,
13. yet their posterity approve
their sayings.
- turneth not to proud things,
and to vain deception
η none is comparable to thee:
I will declare, &c.^a but they
are more than can be num-
bered
with the volume of the book
wherein is written what is
upon me^o
(*lit.*) proclaimed
amazed for the sake of their
shame
η because I remember
η and spread them out^p
it is thy glory
thy throne of God (comp.
1 Chron. xxix. 23).
The heathen are in commotion
what astonishing things
an instruction (i. e. an in-
structive poem)
Beautiful branch (or) province
η We were waiting for (or, we
compared) thy kindness
mount her palaces
over (or) beyond death
η will the punishment of my de-
ceivers enclose me?^q
A man will not by any means
redeem his brother, he will
not give to the judge a ran-
som for him
And were the redemption
even of their own soul
costly, he would leave it
for ever (i. e.) forbear to
redeem it
And did he live for ever,^r
η so that their posterity may
approve with their mouth^s

^a I will speak of thy wonderful works generally, but I cannot particularize them.

^o My obligations, for benefits received; and what is due from me.

^p Spread out like branches (in which sense this phrase stands parallel with the preceding).

^q Thus according to Mendelssohn; but others render it, when the perverse-ness of my deceivers encloses me.

^r Such might excuse his covetousness; but (as in the following verse) he must die.

^s All they desire, is, that their posterity may praise their actions.

- 49: 14. and their beauty shall consume η for he (God) formed them
in the grave from their (the righteous) to outlive
dwelling. (i. e. last longer than) the
grave, from serving as a
dwelling.
- 50: 8. to have been continually be- η they are continually before
fore me. me^t
21. and I kept silence; thou η had^r I kept silence, thou
thoughtest wouldest have thought
thou, Only one!^u
- 51: 4. thee only, I was brought forth
- 52: 2. Thy tongue deviseth mischiefs; Thou devisest mischiefs; thy
like a sharp razor, tongue is like a sharp razor
in a bustle
- 55: 14. in company. It (the treachery) entices (i. e.
attracts) death to them
15. Let death seize upon them, from approaching to *attack*
me; for many *times* were
they (the enemies) at me
18. from the battle that was against η they watch (i. e. spy out) m
me: for there were many words
with me.
- 56: 5. they wrest my words: May their escape be in vain;
will awake the morning^w
7. Shall they escape by iniquity? O ye mighty ones (or) judges?
(See Lex. מַלְכִּים)
- 57: 8. will awake early. as it (the snail) moveth^x
yet raw, just warm, the whirl-
wind shall hurl it (the wood)
away^y
- 58: 1. O congregation? there is a God
Thou mighty One^z
8. let every one of them pass away: shall be before me (i. e.) an-
ticipate me:
9. he shall take them away as the wine of giddiness.
with a whirlwind, both liv- η upon the Jeduthun,^{aa}
ing, and in his wrath. η ye all wish to destroy *him* like
away^y a bowing wall,^{bb}
11. he is a God
- 59: 9. Because of his strength
10. shall prevent me:
- 60: 3. the wine of astonishment.
- 62: [title] to Jeduthun, and so lxxvii.
3. ye shall be slain all of you: as
a bowing wall shall ye be.

^t I have more than enough, and am satiated with them.

^u David could not say that he had sinned against God only, since he had sinned also against Uriah and others who died with him.

^w I will be up before (as if rousing) the morning; and so cviii. 2.

^x It appears to melt whilst moving along.

^y So shall their devices be frustrated before they are accomplished.

^z צוֹר may stand for צוֹר or צוֹרֵר. Or perhaps for צוֹר (as in the following verse רָסַדְרִי for רָסַדְרִי) and ought to be rendered, Thou, my mighty One.

^{aa} Probably a musical instrument, invented by the Psalmist, of that name.

^{bb} Ye are ready to destroy the innocent as ye would a wall, which is dangerous to the passers by.

- 62: 9. are a lie: to be laid in the balance, they are altogether lighter than vanity.
- 64: 2. from the insurrection
 6. they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.
 7. God shall shoot at them with an arrow; suddenly shall they be wounded.
 8. shall flee away.
- 65: 1. Praise waiteth for thee, O God, in Sion
- 66: [title] A song or Psalm. (and so 67. 68. 75. 76. 83. 87)
 11. affliction
- 68: 4. extol him
 10. Thy congregation
 13. among the pots, yet shall ye be as the wing of a dove
 14. it was white as snow in Salmon.
 15. The hill of God is as the hill, &c. an high hill as the hill
 16. Why leap ye,
 18. thou hast led captivity captive: thou hast received gifts for men;
 19. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.
- are deception: in the balance they altogether rise, even from a breath^{cc}
 from the bustle (or, rage)
 η they conceal *them* deeply^{dd} in the innermost part, and deep in the heart
 η God shall shoot at them; by a sudden arrow shall they be wounded.
 shall be agitated, (or, shake the head) with surprise (or, derision)
 Quietness (i. e. waiting) to thee, O God, causes praise in Sion, (or, It is a quietness, [i. e. a satisfaction] to praise thee, O God, in Sion)
 A song of a Psalm (or, a Psalm to sing)
 oppression (or, burden)
 η raise the way, (i. e. prepare it) for him
 η thy living creature
 between the water-troughs, (comp. Judg. v. 16.) yet shall the wing of the dove^{cc} be
 it became bright as snow in the gloomy place
 A hill of God (i. e. a mighty hill) is the hill, &c. an high hill is the hill
 η Why do ye look enviously
 thou hast taken captives: thou hast received gifts in (or of) men
 Blessed be the Lord daily, though he (or, though he daily) loadeth us with troubles; yet that God is our salvation

^{cc} Even a breath will overbalance them in the scale.

^{dd} מְחַפֵּי רַחֲמָיו for שְׂמֵנו. So Jarchi. רַחֲמָיו מְחַפֵּי literally, a deep concealment.

^{ee} A name of endearment given to Israel; (as lxxiv. 19) and who was enriched without going out to battle (thus this corresponds well with the preceding verse).

68:20. issues from death.

22. I will bring my *people* again
23. in the blood of thine enemies,
and the tongue of thy dogs
in the same.

25. among them were

27. with their ruler, &c. and their
council,

30. till every one submit himself
with pieces of silver:

69: 4. then I restored

70:[title] to bring to remembrance.

3. for a reward of

71:16. even of thine only.

72:16. an handful

17. shall be blessed in him:

73: 4. no bands in their death:

8. They are corrupt,

9. They set their mouth against
the heavens,

10. and waters of a full cup are
wrung out to them.

19. with terrors.

74: 4. of thy congregations ;

5. A man was famous according
as he had lifted up

8. destroy them

75: 6. nor from the south.

the goings out (i. e. deliver-
ance) from death

η I will bring *the enemy* back^{ff}
in blood, the tongue of thy
dogs feed on the enemy

in the midst of

η rules (or, leads) them, &c. in
their purple garments^{gg}
stretching itself out on pieces
of (or, on a pavement of)
silver^{hh}

then I was *desired* to restore
at the remembrance offering
on account of

thou, only one ! (as li. 4.)

η abundance. (See Lex. פְּסִים)
shall bless themselves with
him

no knots (i. e. difficulties) until
their death

They mock

they set their mouth in the
heavenⁱⁱ

η and as a flood of water they
are found after them^{kk}

η more than what are worn out
(i. e. rags)

of thy meeting *house* (i. e.
the temple)

η *Saying* let this be known (or,
famous) like the lifting up^{ll}

oppress them

nor from the mountainous
desert, (or) nor from the
the desert (the south) *nor*
from the mountains (the
north)^{mm}

^{ff} Those who sought to escape, whether on the heights or in the depths of the sea, will he bring back to take vengeance on them.

^{gg} רַבְמָתָם רַקְמָתָם Judah and Benjamin heading the company who went up to Zion, which was situated in their joined territory. But some render the latter phrase, the princes of Judah with their archers (so רַבָּם in Chaldee).

^{hh} Thus Mendelssohn (supposing רַצִּי to stand for רַצְפִּי). And which is applied to those who live in grandeur.

ⁱⁱ They speak with authority, as if from heaven.

^{kk} After the wicked the people follow like a flood. יַמְצוֹ is thought to stand for יַמְצִי, as מַלּוֹ for מַלְּוֹ Ezek. xxviii. 16.

^{ll} Like those daring acts of the conqueror of a people, in destroying the *groves* dedicated to their idols (verse 6) ; And accordingly they break down.

^{mm} The north of Palestine being mountainous.

- 76: 4. Thou art more glorious and excellent
 5. are spoiled,
 10. the remainder of wrath shalt thou restrain,
 77: 1. and he gave ear unto me.
 2. my sore ran
 4. Thou holdest mine eyes waking:
 10. This is my infirmity: but I will remember the years of the right hand of the most high.
 18. in the heaven:
 78:66. in the hinder part:
 79: 8. speedily prevent us:
 80: 3. Turn us again,
 15. And the vineyard
 81:11. would none of me.
 82: 1. of the mighty; &c. among the gods.
 84: 2. crieth out for
 3. *even* thine altars,
 5. in whose heart are the ways of them,
 6. the rain also filleth the pools.
 86: 2. I am holy:
 87: 4. I will make mention, &c. behold Philistia,
 5. And of Zion it shall be said, &c. himself shall establish her.
 Thou, O mighty one! art more overturning (i. e. destructive)
 are deprived (of their senses, i. e. stunned)
 the rest *of men* may gird (i. e. arm) themselves with wrath
 give, therefore, ear unto me
 my hand is stretched out
 Thou holdest the guards of mine eyes.ⁿⁿ
 It (praying) is mine; *but the* change is in the right hand of the most high^{oo}
 in the whirlwind
 backwards
 anticipate us
 Bring us back (and so verses 7. 19.)
 And support that (compare verse 17.)
 would not consent to me
 of God, &c. among the judges
 shouts to
and I found thine altars
 which maketh paths in their heart.^{pp}
 even the early rain wraps up in blessings
 I am benevolent
 when I make mention, &c., behold *when I make mention* Philistia
 But of Zion it is said, &c. himself doth establish her

ⁿⁿ Thou wouldest not suffer mine eye-lids to close.

^{oo} I have to pray; yet the change is in the power of God. But some take חליתו from חיל, and render it, The change of the right hand of the most high is to frighten me.

^{pp} This and the following verse are connected with the preceding. They describe the happiness of those who dwell in the house of God; as they, in travelling towards his house, think, in their joy, of no obstruction; in their mind, it is as if it were a path, whether they traverse mountains or the valley of Baca (*of mulberry trees*) where they had to experience the want of water; but which seemed to them like a well. Also when overtaken by rain, which made the road heavy, they likewise considered that as a blessing ultimately. Thus nothing interrupted their joy.

- 87: 6. shall count, &c. that this man was born there. specifieth, &c. that this man is to be born there⁹⁹
7. As well the singers as the players on instruments *shall be there*: all my springs are in thee: All my thoughts sing of thee like pipes
- 88: 7. thou hast afflicted me with all thy waves. *η* and all thy waves hast thou brought low, (i. e. emptied) upon me
13. shall, &c. prevent thee. shall, &c. come quickly to thee
- 89: 18. For the Lord is our defence; and the holy one of Israel is our king. For our shield is the Lord's, to the holy one of Israel is our king.¹⁰⁰
37. and as a faithful witness *η* and *as the* faithful witness (i. e. the rainbow)
39. hast made void hast overturned
47. wherefore hast thou made all men in vain? what a vanity hast thou made all men!
50. the mighty people; the many nations
- 90: 3. to destruction; until broken, (i. e. humbled)
5. Thou carriest them away as with a flood; they are as a sleep: Thou pourest them out; they begin their existence in sleep¹⁰¹
10. yet is their strength labour and sorrow; and their pride is vain exertion and nothingness;
11. according to thy fear, according to the fear of thee
12. we may apply our hearts unto wisdom. we may bring with us a wise heart
- 91: 1. shall abide *η* he that abideth
2. I will say of the Lord, He is &c. in him will I trust. (I speak of the Lord, who is, &c. in whom I trust)
4. with his feathers, with his wing
- 92: 3. with a solemn sound. with meditation
10. I shall be anointed mine old age is *brightened*
- 95: 4. the deep places (*lit.*) the searchings out, (i. e. the treasures of the inward parts)
- 95: 10. was I grieved was I disgusted
- 99: 3. thy great and terrible name; thy name, O *thou who art* great and terrible
4. The king's strength also loveth *η* *Let them praise* also the king's strength which loveth

⁹⁹ The Psalmist, in his admiration of Zion, breaks out enthusiastically, showing the superior excellence of that place over any other. In Rahab, Babylon, Philistia, &c., it is sometimes boasted, that such a great one was born there; whilst of Zion it is said, this and that (i. e. many an one) were born there; and the reason is, because he, the Lord, has established that place; and he even notices, when, in writing up the people, that *such an one shall be born there*.

¹⁰⁰ *The king, who is our shield, is under the protection of God.*

¹⁰¹ *Before our birth we are utterly ignorant of our existence.*

- 99: 8. their inventions. (and so cvi. 29) their *evil* actions
- 101: 2. I will behave myself wisely in a perfect way. *η* I will consider respecting the way of perfection
 3. the work of them that turn aside; to work perversions
 8. early every morning
 102: 3. as an hearth. *η* as a firebrand
 8. they that are mad against me are sworn against me. they that deride me swear by me[†]
 28. shall continue, shall dwell *in the land*
 103: 5. thy mouth with good things; *thee* with thy beautiful ornament (or, attire)
 104: 3 & 13. his chambers in the waters; his upper chambers (i. e. the clouds), with water
 4. Who maketh his angels spirits; his ministers a flaming fire: Who maketh winds his angels; flaming fire his ministers
 34. My meditation of him shall be sweet: O that my meditation may be agreeable to him
 108: 1. even with my glory. it (to sing) is even my glory
 11. Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go Hast not thou, O God, cast us off? and wouldst, O God, no more go
 109: 23. I am tossed up and down I am shaken^{uu}
 110: [title] A Psalm of David. *η* A Psalm concerning David
 1. The Lord said unto my Lord, Jehovah said unto my lord^{ww}
 3. in the beauties of holiness from the womb of the morning: in the beauties of holiness: thou hast the dew of thy youth *as the dew* from the womb of the morning
 4. Thou art a priest for ever after the order of Melchizedek. Thou art a chief ruler for ever, O thou Melchizedek^{xx} (*my righteous king*)
 5. shall strike hath struck
 6. he shall fill the places with dead bodies; he shall wound the heads over many countries. a multitude of dead bodies; he hath wounded the head of the land of Rabbah
 7. He shall drink of the brook in the way: therefore shall he lift up the head. He must drink of the brook on the road, because he^{yy} would lift up his head

[†] Swear with a curse : as Numb. v. 27.

^{uu} In the east, when the trees are beset by the locusts, a fire is kindled under them, and the locusts, which die from the smoke, are then shaken down; so, said David, they wish to shake him from the earth.

^{ww} *יְהוָה* is never applied to God.

^{xx} Not only David, who may be called thus from his having been a righteous king, but other kings of Jerusalem had similar titles, though they had no claim to them : as Josh. x. 1. Adonizedek (*my righteous lord*).

^{yy} The king of Rabbah who defied David. Comp. 2 Sam. xii. 25, 28.

111: 2. of all them that have pleasure therein.	for all they are required ^{zz}
113: 6. Who humbleth himself to behold <i>the things that are in heaven</i> ,	Who looketh so low, <i>even in the heaven</i> ^a
9. He maketh the barren woman to keep house,	He maketh inhabited the barren house, (i. e. the house of the barren)
116: 1. I love the Lord, because he hath heard	η I love (i. e. I am delighted), because the Lord hath heard
10. I was greatly afflicted:	I called out loudly
11. All men are liars:	All men are failing, (i. e. vain)
118: 12. they are quenched	they are burned out, (i. e. consumed)
119: 33. unto the end.	in the end, (i. e. in consequence of it)
38. who is devoted to thy fear.	which <i>is promised</i> to those that fear thee
61. have robbed me:	met round me, (i. e. surrounded me)
70. as fat as grease;	as insensible as fat ^b
96. of all perfection:	η of all desire, (i. e. of every longed for pleasure)
112. alway, even unto the end.	the consequence (i. e. the reward) is for ever
113. vain thoughts:	divided opinions (or, digressions)
118. falsehood.	vain
147. prevented (and so 148)	anticipated, (i. e. having been early)
152. Concerning thy testimonies, I have known	Out of thy testimonies I have known (i. e. I have learned)
120: [title] ^c A song of degrees	η A song on the steps (or, of ascensions)
4. of juniper	η of the broom
122: 2. shall stand	were <i>once</i> standing
3. that is compact together:	where all associated together
124: 3. quick,	alive
126: 6. precious seed,	the drag of seed
127: 1. the watchman watcheth	the watchman is vigilant
2. for so he giveth his beloved sleep.	thus he giveth <i>the requisites</i> to his beloved whilst asleep (i. e. without watching)

^{zz} They answer the purposes they are chosen for.

^a This being connected with the preceding verse: thus, who dwelleth so high and yet looketh so low, namely, in the heaven and in the earth.

^b The fat is the part least sensible of pain in the animal body.

^c And so the following fourteen Psalms. See Lex. under עלִירָה.
^d We have had already a sight of its glory.

- | | |
|---------------------------------------|---|
| 129: 6. afore it greweth up: | 7 before it is pulled up |
| 131: 2. of his mother: | upon its mother* |
| 132: 1. and all his afflictions: | all his toils (or) strivings |
| 137: 3. and they that wasted us | and they that derided us |
| 6. if I prefer not Jerusalem | 7 if I do not bring <i>to mind</i> |
| above my chief joy. | Jerusalem at my chief joy |
| 138: 3. and strengthenedst me | and emboldenedst me |
| 6. but the proud | also the proud |
| 139: 3. Thou compassedst, &c. and art | Thou hast measured (from |
| acquainted with | זור) &c., and hast ac- |
| | customed (i. e. led me on) |
| 4. there is not a word | The word is not yet |
| 5. beset me | 7 formed me |
| 17. thy thoughts | the thoughts (or, thinking of |
| | thee) |
| 21. grieved with | disgusted with |
| 141: 5. it shall be an excellent oil, | the oil of the head shall not |
| which shall not break my | annihilate my head ^f : for yet |
| head: for yet my prayer also | my prayer <i>continueth</i> while |
| shall be in their calamities. | they continue in their evil |
| | way |
| 6. when their judges are over- | 7 when they who slipped into |
| thrown in strong places | the cleft of a rock (i. e. who |
| | had to conceal themselves) |
| | <i>will then be</i> their judges |
| 142: 7. shall compass me about; | shall crown <i>thee</i> (or, <i>them-</i> |
| | <i>selves</i> through me |
| 144: 12. That our sons may be, &c., | 7 Our sons are, &c. our daugh- |
| our daughters may be, &c. | ters are, &c. Verse 13. |
| Verse 13. That our garners | Our garners are, &c., our |
| may be, &c. that our sheep | sheep, &c. Verse 14. Our |
| may, &c. Verse 14. That | oxen are, &c. there is ^g |
| our oxen may be, &c. that | |
| there be | |
| 145: 16. the desire | 7 with favour |
| 146: 9. he relieveth | he preserveth |
| 149: 9. this honour have | this is the honour of |

PROVERBS.

- | | |
|-----------------------|----------------------------------|
| 1:27. as desolation, | η as a tempest |
| 2: 7. he is a buckler | η <i>which is</i> a buckler |

^e As a child is quieted when leaning on its mother.

^f My being anointed shall not make me giddy.

* All these verses are connected with verse 10.

- 2: 8. He keepeth, &c. and preserveth to keep (i. e. to enable them to keep) &c. and he (God) preserveth
 22. rooted out of it. swept away from it
 3: 26. from being taken. from a snare (or, trap)
 35. but shame shall be the promotion of fools. fools lift up (i. e. take away for their share) shame
 4: 7. Wisdom is the principal thing: the beginning of wisdom is therefore get wisdom.
 5: 9. thine honour thy comeliness (i. e. thy youthful looks)
 6: 3. when thou art come into the hand of thy friend; go, for thou art come into the humble thyself, and make power of thy fellow; go, sure thy friend. be trodden on, and let thy fellow be proud
 13. he speaketh, &c., he teacheth he rubs, &c. he showeth
 16. seven are the seventh is ^a
 26. For by means of a whorish woman a man is brought to a piece of bread: (*lit.*) For about a whorish woman, about (or, until a piece of bread)
 7: 22. as a fool to the correction of the stocks; η as the tinkling ornament ^b for the chastisement of a fool
 8: 26. the highest part the beginning
 9: 13. A foolish woman is clamorous: η Folly is a foolish clamorous she is simple, woman,
 10: 14. destruction. (and so verses 15, 29) terror (or, dismay)
 18. He that hideth hatred with Hiding hatred *proveth* lying lying lips.
 23. It is as sport, &c.; but a man of As it is a pleasure, &c. so is understanding hath wisdom. wisdom to a man of understanding
 11: 21. Though hand join in hand, η from hand to hand ^c
 (and so xvi. 5.)
 28. as a branch. as a leaf
 12: 11. vain *persons* (and so xxviii. 19) η vain things (or, projects)
 16. covereth shame. covereth contempt (i. e. doth not quickly resent it)
 27. The substance of a diligent Diligence is the wealth of a man is precious. worthy man
 13: 5. is loathsome, and cometh to rendereth odious (i. e. calumniates), and causes shame

^a According to the text it ought to be rendered *is* (and not *are*) an abomination, the cardinal number, therefore, must be considered as standing in the place of the ordinal.

^b An ornamental chain (see עֲכָב Lex.) by which the fool submits to be enthralled.

^c Should unrighteous gain have even changed hands (i. e. have been left to the heir of the wicked), it should yet not remain unpunished.

- 13: 8. but the poor heareth not re-
buke.
23. but there is that is destroyed
14: 7. Go from the presence of a
foolish man, when thou per-
ceivest not in him
19. The evil bow
20. of his own neighbour: (and so
verse 21)
15: 26. the words of the pure are
pleasant words.
32. getteth understanding.
16: 1. The preparations of the heart
in man, and the answer of
the tongue
4. for himself:
10. transgresseth not
13. and they love him that speak-
eth right.
22. the instruction of fools is folly.
28. a whisperer
17: 14. when one letteth out water:
&c. before it be meddled
with.
17. A friend loveth at all times,
and a brother is born
26. to strike princes
27. is of an excellent spirit.
18: 1. intermeddleth with (and so
xx. 3)
8. The words of a talebearer are
as wounds, (and so xxvi. 22)
11. in his own conceit.
24. A man that hath friends must
shew himself friendly:
19: 1. and is a fool.
and he that heareth not re-
buke is poor
and substance is destroyed
Go opposite a foolish man^d
and thou wilt never per-
ceive in him
Bow, ye bad ones
of his fellow (or, friend)
pleasant words are pure^e
gaineth the heart of others
The disposing of the heart is
of man, (comp. ver. 9.) but
the answer of the tongue^f
for its purpose
must (or) ought not transgress
and he loveth (or, ought to
love) him that speaketh
right
folly is the chastisement of
fools
a contentious one
as the getting out of water:
&c., before the breaking
out
At all times love the friend,
(or love to be sociable) then
a brother will be born
to strike the noble-minded
maketh rare, (i. e. keeps back)
his mind
breaketh out against
The words of a contentious
one are like deleterious
dainties^g
when sitting in his sculptured
chamber
There are friends merely in
order to associate with^h
and is self-confident

^d Have always your eye upon him.

^e Friendly conversation is agreeable in the eyes of God.

^f So as to be of effect.

^g Pleasant in appearance, though poison be concealed in them.

^h They only appear as friends (שׁוֹמֵר is thought to stand for שׁוֹמֵר like שׁוֹמֵר in Chaldee).

- 19: 7. he pursueth them with words,
yet they are wanting to him.
28. devoureth iniquity.
- 20: 4. shall he beg
6. will proclaim every one his own
goodness:
20. Whoso curseth, &c. his lamp
shall be put out
25. who devoureth that which is
holy,
26. scattereth the wicked, and
bringeth
30. The blueness of a wound &c.:
so do stripes
- 21: 4. and the plowing of the wicked
is sin.
6. a vanity tossed to and fro of
them that seek death
9. in a wide house. (and so xxv.
24)
12. The righteous man wisely con-
sidereth the house of the
wicked: but God overthrow-
eth the wicked for their
wickedness.
27. how much more, when he
bringeth it
- 22: 4. By humility and the fear of
the Lord, are riches,
14. of strange women
29. Seest thou, &c. ? he shall stand
before kings; he shall not
stand before mean men
- 23: 1. what is before thee;
5. Wilt thou set thine eyes upon
that which is not?
29. babbling ?
- they are only pursuingⁱ him
with words
covereth (i. e. disguiseth)
iniquity
shall he seek (or, require)
η will call a man his kind friend
- He who revileth, &c., he puts
out his lamp
who swallows down (*saying*)
holy;^k
winnoweth the wicked and
brings again^l
The gathering of a wound,
&c., so do plagues, &c.^m
are the plowing of the wicked
to sinⁿ
seeking death for a vapour
blown about
a well joined (i. e. a strong)
house
When the righteous attends
(i. e. visits) the house of
the wicked, he perverts the
wicked to evil^o
- for he even bringeth it
- The consequence of humility is
fear of the Lord, and riches
η of strange things^p
Hast thou observed, &c. ?
who can stand before kings;
yet cannot stand before
obscure persons
η who is before thee
Wilt thou glance thine eyes
upon it? and it is gone
complaint ?

ⁱ Thus agreeable to the *keeree* (the reading). They reproach him with the mismanagement of his affairs.

^k One who rashly voweth, and not until after he makes the vow inquires whether he is able to perform it.

^l According to the process of winnowing in the east.

^m Mental trouble cleanses the inward part if morally unsound.

ⁿ These are the commencements of sin.

^o His visiting the wicked makes it appear as if he countenanced them, and causes others to follow them.

^p *Speaking* deceptions and lies. Comp. xxiii. 33.

- 23:33. strange women,
 24: 5. A wise man is strong; yea, a man of knowledge increaseth strength.
22. their calamity, &c.; the ruin of them both?
23. These things also belong to the wise.
28. Be not a witness against thy neighbour without a cause; and deceive not with thy lips.
- 25: 7. the prince whom thine eyes have seen.
 10. and thine infamy turn not away.
 27. so for men to search their own glory is not glory.
- 26: 4. Answer not a fool according to his folly, &c. (verse 5) Answer a fool according to his folly,
18. As a madman, who casteth fire-brands,
20. no tale-bearer,
 27: 6. deceitful.
 10. neither go into
 21. so is a man to his praise.
 22. among wheat
- 28:15. a ranging bear ;
- strange things^a
 A wise man *prevaileth* over the mighty, and a man of knowledge *over* the powerful
 The calamity from them, (from God and the king) the ruin from them?
 These also of the wise^r
 Be not a gratuitous witness to thy fellow, that thou mightest persuade him with thy lips^s
 a nobleman; which thine eyes have seen^t
 and thy calumny cannot return, i. e. cannot be unsaid so the inquiry about their (men's) honour is an honour^u
 η Answer not a fool in his foolish way, &c. (verse 5.) Answer (i. e. confute) a fool according to his folly (i. e. as he deserveth)
 η As one pretending to be weary, throweth flames *about him*^w
 no contentious person excessive (or, vaporous)
 η then shalt thou have no need to go into
 so is a man according to his praise^x
 among bruised straw (or, bran)
 a longing (i. e. greedy) bear

^a One who is inebriated does not see things as they really are.

^r The following instructions were collected and added to the Proverbs of Solomon : yet the authors of them are not known.

^s Not by way of flattery to express uncalled for an approval of the doings and sayings of another.

^t Thou must already have perceived how the inferior is treated in the presence of his superior.

^u To make distinctions in giving honour to people is an honour.

^w He does so for relaxation only, and thus for a pastime endangers those round him.

^x His qualities are known by what he praises.

- 28: 17. A man that doth violence to &c. ; let no man stay him. A man that is oppressed (i. e. loaded) &c. though no man layeth hold of him
- 29: 10. seek his soul. η seek him (or, his pleasure)
16. are multiplied, η are in authority (as ver. 2.)
18. the people perish: the people become loose (i. e. disordered)
- 30: 1. the prophecy: (and so xxxi. 1) the weighty *saying* (i. e. the admonishing)
3. nor have the knowledge of the holy. that I should have the knowledge of the holy
10. and thou be found guilty. η then it will be thine own fault
19. with a maid. with a young woman
- 31: 8. such as are appointed to destruction. (*lit.*) they (or, the children of them) who are passing away. (See Lex. רחל)
11. spoil. gain
25. and she shall rejoice in time to come. η and she shall laugh to meet the future

ECCLESIASTES.

- 1: 1, 2, 12. the preacher, (*lit.*) the collector of *wise sayings* (or, the assembler; (i. e. one who speaks in an assembly))
7. from whence the rivers come, thither they return again. whither the rivers go, thither they will keep on going
10. Is there any thing whereof it may be said, See, this is new? it hath, &c. Some time there is a thing whereof it is said, See, this is new; but it hath, &c.
14. vexation of spirit. a windy endeavour^a
16. I am come to great estate, and have gotten more wisdom than all, &c. in Jerusalem; I have increased and added wisdom more than all, &c., over Jerusalem;
- 2: 8. musical instruments, &c. a woman and women (i. e. many of them^b)
9. wisdom remained with me. my wisdom stood by me (i. e. assisted me)
16. that which now is, in the days to come (*lit.*) in which long while of the days to come (i. e. after the lapse of many days)

^a And so all through this book where the expression רעות רוח, *vexation of spirit*, occurs.

^b A woman may be called שדד, either from שדד *a breast* (comp. Judg. v. 30. רחם דחמתי *a damsel or two*), or from שדד *to take forcibly*; it being customary in the east to take females by force for the harem of the prince.

- 2:22. and of the vexation
 25. can hasten hereunto
- 3:11. so that no man can find out
 the work that God maketh
15. That which hath been is now;
 and that which is to be hath
 already been: and God re-
 quireth that which is past.
18. concerning the estate of the
 sons of men, that God might
 manifest them, and that
 they might see that they
 themselves are beasts.
- 4:14. For out of prison he cometh
 to reign; whereas also he
 that is born in his kingdom
 becometh poor
16. There is no end of all the
 people, even of all that have
 been before them:
- 5: 3. through the multitude of bu-
 siness;
6. before the angel,
7. and many words there are also
 divers vanities: but fear thou
 God.
8. for he that is higher than the
 highest regardeth;
9. Moreover, the profit of the
 earth is for all: the king
 himself is served by the
 field.
- and of the thought
 can feel (or, enjoy)
 so that without man should
 not meet with (i. e. ac-
 complish) the deed which
 God had done (or, deter-
 mined^c)
- As* that which is long passed
 hath been; so sure is also
 that which is to be, as if it
 had been already, for God
 seeketh that which is fol-
 lowed^d
- ^η concerning the talk of the
 sons of men, that God hath
 selected them *from all other
 living creatures*; but observ-
 ing that they are but beasts
 when left to themselves
- if even he^e should come to
 reign out of prison; for he
 (the old king) in his reign
 is likewise born poor
- ^η There is no end to all the
 people of all that is before
 them^f
- through the multitude of ima-
 ginations
- ^η before the messenger^g
 and vanities and many words,
 only fear God
- for there is a high one regard-
 ing over the high one
 (comp. the following verse)
 But the advantage of a country
 is in the whole; for even a
 king over a field is served
 by others^h

^c All the actions of man are calculated, even unintentionally to the party, to accomplish the ultimate object of God.

^d Followed by what succeeds it. God purposes the course of things how to follow each other.

^e Referring to the poor child of the preceding verse.

^f May mean, that there seems to all the people no end of the present reign; their heart being with the second child (mentioned before), i. e. they await the new reign with impatience; but their posterity will also get tired of the new reign.

^g He who is sent to demand what was vowed.

^h Human justice cannot be perfect in all particulars; since even a king over

- 5: 10. nor he that loveth abundance
with increase
20. For he shall not much remember
the days of his life; because God answereth him
in
- 6: 1. it is common among men:
3. so that the days of his years be
many,
- 4 & 5. he
8. what hath the poor, that knoweth
to walk before the living?
10. That which hath been is named
already, and it is known that
it is man:
12. which he spendeth as a shadow?
- 7: 16. destroy thyself?
18. shall come forth of them all.
24. That which is far off,
25. and the reason of things,
- 8: 6. therefore the misery
8. the spirit,
- 9: 7. God now accepteth
- 10: 1. to send forth a stinking savour:
11. Surely the serpent will bite
without enchantment; and
a babbler is no better.
14. a man cannot tell what shall
be; and what shall be after
him, who can tell him?
- and he that loveth multitudes
of dependants hath no in-
crease
- For he bears in mind that the
days of his life are not
many; yet God assents to¹
- it is great (i. e. it lies heavy)
upon men
- and there be plenty in the
days of his years
- it (the untimely birth)
- what benefit is it to the know-
ing (i. e. wise) poor, when
he hath to walk against
(i. e. struggle during) life
- He who exists, his name has
already been proclaimed;
and it was known what the
man shall be^k
- that he shall make them (the
present enjoyments) as a
shade, (i. e. a shelter)
- be confounded?
- goeth through all of them (i. e.
takes the medium)
- What hath been is distant
and calculations (or, agree-
ments)
- for the misery
- the wind (or, air)
- God hath already accepted
- to stink and bubble up (i. e.
ferment)
- If the serpent should *once*
bite then there is no use of
enchantment; and no ad-
vantage in the talker (i. e.
the conjurer)
- that man (the fool) knoweth
not what will be; nor even
what is behind his back;
who will tell it him?

a field (i. e. a landlord) not being able to overlook all must depend on others, how much more a king over a mighty nation; but the advantage of one country over another may be perceived in its general administration.

¹ For it is God who gave it him.

^k Since the fate of every one hath been predetermined, it is of no use to contend against it.

- 11: 5. what is the way of the spirit, which way the wind will blow
 12: 9. he gave good head, he weighed
 10. and that which was written was and the words of truth properly written
 11. by the master of assemblies, *are the words* of the collectors of writing (i.e. the authors)
 12. And further, by these, my son, And more than these instructions, my son, take care
 be admonished:

SOLOMON'S SONG.

- 1: 9. to a company of horses to a mare
 10. chains of gold. (*lit.*) strings well matched,
 11. borders rows
 12. While the king sitteth unto the place where the king sitteth
 13. he shall lie all night betwixt which is constantly betwixt my breasts^a
 14. camphire η alhenna
 2: 7. till he pleases. (and so iii. 5 till it (the love) pleases
 and viii. 4)
 13. putteth forth balms (i. e. gives a flavour)
 17. until the day break, (and so until the day cools (towards evening)
 iv. 6) the spreading out (i. e. the top or canopy) &c. the seat thereof
 3: 10. the bottom, &c., the covering the spreading out (i. e. the top or canopy) &c. the seat thereof
 of it
 4: 2. that are even shorn, that are put in divisions (i. e. in rows)
 5: 13. sweet flowers; towers of perfumes^b
 14. rings rollers
 6: 12. Or ever I was aware, my soul I knew not that my soul hath made me like the chariots of made me the chariots of my noble people^c
 of Amminadib.
 13. As it were a company of two As the dance of two armies
 armies.
 7: 5. the king is held in the galleries. η such as the king is bound with windings^d

^a The myrrh which the females used to wear betwixt their breast, was never removed except at night.

^b Probably spice boxes in the shape of a tower or goblet.

^c According to Mendelssohn, this, together with the preceding verse, being the response of her who having been compared to an army with banners, exclaims now, "I never expected that my soul (i. e. my beloved) would have set me up as a chariot (i. e. the head, comp. 2 Kings ii. 12.) of my noble people.

^d Referring to the purple which was bound either round the turban of the king, or round his head as a fillet, which anciently served for the crown.

- 8: 2. who would instruct me: thou wouldest *then* instruct me
 6. Jealousy is cruel zeal is hard (i. e. strong)

ISAIAH.

- 1: 5. Why should ye be stricken any more? ye will revolt more and more. *η* Whereon (i. e. on what part of the body) shall ye yet be smitten? when ye still increase revolt.
13. I cannot away with: it is iniquity, even the solemn meeting. I cannot bear iniquity and solemn meeting *together*
18. Though your sins be as scarlet, they shall be as white as snow; though they be, &c., they shall be as wool. *η* if your sins be as scarlet shall they be as white as snow? if they be, &c. shall they be as wool?
- 2: 4. shall rebuke *η* shall demonstrate (or, decide) thou wilt not forgive them
 9. forgive them not. a man shall cast away his idols, &c. which they made &c. to bow down to the moles^a
 20. a man shall cast his idols, &c., which they made, &c. to worship, to the moles, and the diviner
- 3: 2. and the prudent, *η* the skilful in secret arts, and the skilled in mystic speech (or, in charming serpents) this stumbling
 3. the cunning artificer, and the eloquent orator. *η* a restrainer (i. e. a ruler) has stumbled
 6. this ruin and winking with the eyes, &c. and on their feet they bind^b
 7. an healer; (lit.) drops^c
 8. is ruined, *η* bags (i. e. purses)
 16. and wanton eyes, &c. and making a tinkling with their feet: *η* The transparent garments (as gauze) a girdle (or, roller) of finelinen
 19. chains, *η* the fruit of the land^d
 22. crimping-pins, well, now
 23. The glasses, (*lit.*) adherence^e
24. a stomacher
- 4: 2. the fruit of the earth
- 5: 5. And now go to;
 7. oppression;

^a They worshipped idols in the forms of moles and bats.

^b Referring to the ornamental chains (mentioned in verse 18) which were worn by women on their feet, and wherewith they made a tinkling noise to attract the attention of the other sex.

^c Perhaps drops of balsam worn in some ornament; or, as according to some, pearls, which in Arabic are called drops, from their shape.

^d One born in the land, as the branch or sprout said before.

^e An agreement between the judge and the guilty party. Or it may mean, *an accumulation of crime.*

- 5: 18. and sin as it were with a cart-
rope:
6: 9. but understand not, &c.; but
perceive not.
7: 8. be broken,
14. a virgin shall conceive, and
bear
15. that he may know
8: 2. And I took
8. of thy land, O Immanuel.
18. and for wonders
20. To the law and to the testi-
mony: if they speak not,
&c., it is because there is no
light in them.
22. dimness
9: 1. Nevertheless the dimness shall
not be such as was in her
vexation, when at the first
he lightly afflicted the land,
&c., and afterward did more
grievously afflict her by the
way
6. and his name shall be called
Wonderful, Counsellor, &c.
The Prince of Peace.
11. and join
19. the people shall be
10: 4. Without me they shall bow
down under the prisoners,
and they shall fall under the
slain.
13. the inhabitants like a valiant
man:
18. as when a standard-bearer
fainteth.
24. after the manner of Egypt.
(And so verse 26)
25. in their destruction.
11: 14. upon the shoulders of the
Philistines
and sin *afterwards* becomes like
a cart rope^f
but you will not understand,
&c. but you will not perceive
η descend (i. e. sink: from נָרַד)
the young woman is with child,
and bears
when (as soon as) he will know
η And I will take
of thy land; *yet* God is with us^g
and for proofs
η By the law and testimony I
declare, whether they will
not say, &c.; wherein there
is no light
faintness
For there will be no faintness
to those that afflict her: *in*
the former time he (the
enemy) did it lightly, the
land, &c.; but *in* the latter
he did it grievously; *even*
the way
η and the wonderful counsellor,
&c. called his name Prince
of Peace
η η stir up
the people have become
Where they never reposed, in
that place shall they be pri-
soners, and in that place
shall they be slain
many inhabitants
η as what is wasted away by the
worm (i. e. worm-dust)
in the way of Egypt,^h
for their corruption
with *one* shoulder (comp. שֶׁכֶם)
to the Philistines

^f Though at its commencement it is but a cord of vanity, i. e. like a cobweb, yet it so continues to increase that it at last becomes like a cart-rope.

^g Referring to Jerusalem, which was saved whilst the country was invaded by the enemy.

^h The Assyrian lifted up his stick against Judah when on his way to Egypt; and God in return lifted up his stick against him when on his (the Assyrian's) way from Egypt. Comp. 2 Kings xviii. 14.

13: 22. the wild beasts	the vultures
14: 9. the dead	η the giants
21. nor fill the face of the world with cities.	nor fill the face of the world with enemies; (or, and let the face of the world be filled with cities ⁱ)
22. and nephew,	η and grandson
30. the firstborn of the poor	η the chiefs of the poor ^k
15: 4. his life shall be grievous unto him.	η his soul shall cry aloud to him (i. e. within him)
16: 1. from Sela to the wilderness,	η from the rock toward (or, which is in) the wilderness
6. but his lies shall not be so.	η and his lyings (or, boasts) are untrue
7. surely they are stricken.	nothing but humiliation
18: 1. Woe to the land shadowing	η Ha ! land shadowing
3. when he lifteth up, &c. and when he bloweth	η as if lifting up, &c. and as if blowing
19: 6. shall be emptied	(lit.) shall be brought low
10. and ponds for fish.	η will be sad of spirit (אֲנָחַי for עֲנָאִי)
11. is become brutish:	is become empty (i. e. vain)
23. shall serve with the	η shall serve the
21: 1. desert of the sea.	η desert in the west ^l
9. of men,	of (or, with) a man
14. they prevented, &c. him	they came (or, come ye) for- ward, &c. for him
22: 14. in mine ears by the Lord of hosts,	in mine ears: I the Lord of hosts ^m
17. will surely cover thee.	η will surely frighten thee away
23: 13. for them that dwell in the wilderness:	η for ships
25: 5. the branch	the song (or, shouting)
8. He will swallow up death in victory;	He will swallow up death for ever ⁿ
11. together with the spoils of their hands.	(lit.) with the lying in wait (i. e. with the sudden gripe) of his hands ^o

ⁱ Either of these renderings corresponds better with verse 17, than the received translation.

^k They that were esteemed as the lowest of the low (i. e. Israel).

^l Babylon, which is west of Persia and Media, is divided from them by a desert.

^m Their sayings (as before related) are not concealed from me, who am the Lord of Hosts.

ⁿ But Eben-Ezra, considering this prophecy to refer to the Assyrians, when at the gates of Jerusalem, renders this, death will swallow them up for ever.

^o Some think אֶרְבֵּירָא means (as similarly in Arab.) fore-fingers, and accordingly render it, together with the fore-fingers of his hands, i. e. the fingers which they scornfully raised, and with which they pointed at Israel.

- 26: 11. for their envy at the people ;
yea, the fire of thine enemies
shall devour them.
12. all our works in us.
15. Thou hast increased the nation,
&c.: thou hadst removed it
far
18. we have not wrought any de-
liverance
19. together with my dead body
shall they arise.
- 27: 3. lest any hurt it,
6. He shall cause them that come
out of Jacob to take root:
8. when it shooteth forth, &c. he
stayeth his rough wind
10. Yet the defended city shall be
desolate, &c. there shall the
calf feed, and there shall he
lie down, and consume (ver.
11). When the boughs
thereof are withered, they
shall be broken off:
- 28: 1. of the fat valleys of them that
are
4. And the glorious beauty which
is on the head of the fat
valley, shall be a fading
flower, and as the hasty fruit
14. that rule
19. a vexation
22. a consumption,
25. the principal wheat
26. For his God doth instruct him
to discretion, and doth teach
him.
28. with his horsemen:
- at *thy* zeal for *thy* people; yea,
the fire shall devour thine
enemies^p
- for all our works to us^q
- ηη Thou hast collected the na-
tion, &c. thou hast made it
(thy glory) spread far off
deliverance is not wrought
- even my dead body,^r let them
arise
- ηlest one shall miss its leaves^s
(*lit.*) The coming,^t Jacob shall
take root
in sending her away (into cap-
tivity) &c. *when* he roars (or
removes them) with his
rough wind
For^u the defended city is de-
solate, &c. there the calf is
feeding, and there it lieth
down and consumeth (verse
11). Whilst the boughs are
drying they are broken off
- of the fat valleys; they that
are
- And the fading flower *whilst*
in its glorious beauty, which
is on the head of the fat val-
ley, shall be as the hasty
fruit
- ηthat speak in parables
an agitation (or) terror
that it is complete
- ηwheat *with* proportion (i. e.
regular)
- Thus he chastises him with
judgment, him whom his
God instructs
- ηwith its teeth^w

^p Thus according to the accents; though with the pronoun *them* redundant, as in Ex. ii. 6. וַיִּרְאוּהָ וְהִיא רָאָה אֶת הַיֵּלֶךְ.

^q Thou hast already requited us for all our evil doings.

^r Speaking of the nation, in the singular.

^s That its leaves may not fall off.

^t This may mean either, in time to come, or, they who will return from captivity.

^u Now, whilst in an unpurged state.

^w The teeth of the threshing instruments,

- 29: 9. cry ye out,
 30: 6. The burden of the beasts
 14. And he shall break it, &c. ; he shall not spare:
 15. In returning
 20. be removed into a corner
 32: 12. lament for the teats,

 33: 21. the glorious Lord will be unto us a place
 38: 12. mine age is departed,
 14. mine eyes fail with looking upward:

 16. by these things men live, and in all these things is the life of my spirit: so wilt thou recover me,

 40: 3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord.
 4. and the rough places
 11. those that are with young.
 26. by names by the greatness of his might, for that he is strong in power; not one faileth.

 31. they shall mount up with wings

 41: 2. Who raised up the righteous man from the east, called him to his foot,

 27. The first shall say to Zion,

 42: 13. he shall stir up jealousy
 14. I have been still, and refrained myself: now I will cry like a travailing woman; I will destroy
 19. as my messenger that I sent.

 η look about you
 A load *they lay* on the beasts
 The breaking of which is, &c. and one doth not spare it
 η In sitting still
 η be covered (i. e. invisible)
 η lament on the breasts (i. e. beat the breasts)
 the Lord will be glorious unto us, *in* the place
 my generation is departed
 mine eyes lifted *themselves* up to heaven (as in the way of supplication)
 η η shall they (men) live for them? shall the keeping alive of my soul be for all of them? ^{*} but thou dost recover me
 A voice calleth, Prepare ye in the wilderness a way for the Lord
 and the elevations
 η young ones
 by names; from him who is great of might, and strong in power, not one faileth (i.e. none is concealed from him)
 they shall bring up (i. e. get) new wings
 Who raised up him whom righteousness (or, salvation) met at his foot (i.e. at every step)
 I *am* the first *who says* to Zion
 who rouses himself with jealousy
 shall I *always* be still, and refrain myself? groan like a travailing woman? *No*, I will destroy
 as *he to whom* I send my messenger ^y

* Is it worth while that men should live merely for all the troubles they are exposed to whilst on earth? and for all of them (the troubles) was it worth while to keep me alive?

^y The dative is supplied, by which this phrase well corresponds with the preceding, which refers to Israel.

- 43: 12. when there was no strange God among you:
 27. thy teachers
 45: 9. Let the potsherd strive with the potsherds of the earth.
 11. Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.
 20. that set up the wood
 24. Surely, shall one say, In the Lord have I righteousness
 46: 1. your carriages were heavy loaden;
 8. and shew yourselves men:
 47: 3. and I will not meet thee as a man.
 11. from whence it riseth:
 49: 6. the preserved
 7. to him whom man despiseth, &c. and he shall choose thee.
 20. The children which thou shalt have, after thou hast lost the other,
 50: 11. that compass *yourselves* about with sparks:
 51: 15. that divided the sea,
 52: 3. ye have sold yourselves
 5. make them to howl,
 8. Thy watchmen shall lift up, &c. with the voice together shall they sing:
 11. go ye out from thence, touch no unclean thing;
 15. So shall he sprinkle
 53: 3. acquainted with grief:
 5. for our transgressions, &c. for our iniquities:
 8. for the transgression of my people
 and there *was* (or, *is*) no stranger among you^a
 thine advocates
 a potsherd of the potsherds of the earth;
 Ask me of things to come; but will ye command me concerning my sons, and concerning the work of my hands?
 that carry about the wood
 Only in the Lord, he^{aa} said unto me, is righteousness they are loaded with your burden
 and be firm
 and I will not meet a man^{bb}
 (*lit.*) to search it out
 η the inclosed (i. e. surrounded) to the despised soul, &c. and he hath chosen thee
 The children lost by thee
 that throw about sparks (see Lex. אור)
 that calms the sea
 ye were sold
 η boast (from הילל)
 Hark! the voice of the watchmen; they lift up their voice, they shout all together
 η go ye out from thence you unclean, touch nothing
 η So shall he cause to leap (as with astonishment)
 familiar with sickness
 from our transgressions, &c. from our iniquities
 η from the transgression of the nations^{cc}

^a It was foretold to you alone, or, there is not now a stranger among you who might not have heard it.

^{aa} God has thus declared it unto me.

^{bb} None shall stand in my way to prevent me, or, I will not entreat any one to do it for me.

^{cc} עמי may stand for עמים as in 2 Kings xi. 4. חכרים for חכרי.

- 53: 9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, And he gave to^{dd} the wicked his grave, and to the rich (i. e. powerful) in his deaths (or, his tombs); though he had done no violence
- 54: 6. when thou wast refused, when she was *once* refused
- 56: 5. a place a hand (comp. 1 Sam. xv. 12).
- 57: 4. Against whom do ye sport yourselves? About (or, in) whom do ye delight?
8. discovered thyself to another than me, taken away the cover from me
9. thou wentest to the king thou presentedst the king
10. in the greatness of thy way: in the multitude (i. e. in the variety) of thy ways
15. One that inhabiteth eternity, whose name is Holy; whose name is the eternally abiding, and Holy One
19. I create the fruit of the lips; The creator of the fruit of the lips *will have proclaimed*
- 58: 3. in the day of your fast you find pleasure, and exact all your labours. *non* the day of your fast you *seek* to find your desire, and press all your grieved (i. e. debtors)
5. that I have chosen? that I shall choose it?
9. speaking vanity; speaking wrong (i. e. calumny)
11. and make fat thy bones: and thy bones he will arm (i. e. strengthen)
- 59: 8. shall not know does not know
10. *we are* in desolate places *among* the fat ones (i. e. the robust) *we are*
15. maketh himself a prey: is *considered* deprived of *his senses*
16. and wondered, and was amazed (and so lxiii. 5)
- 60: 5. and flow together, and thou shalt be lightened
- 61: 8. I will direct their work I will give their reward
- 63: 18. The people of thy holiness thy holy people
19. We are *thine*: thou never barest rule over them; they were not called We have become *as if* thou didst never rule over them;^{ee} *as if* they had never been called
- 64: 2. As when the melting fire burneth, the fire causeth the waters to boil, Like dissolvables (i. e. metals) in a flame of fire, like waters boiling by the fire
5. in those is continuance, and we shall be saved. *yet* always through them that we were saved

^{dd} He gave himself up to his persecutors to be put to death. **אֵל** stands in the place of **אֵל**, as Lev. xiii. 49. **אֵל הַכֹּהֵן** for **אֵל הַכֹּהֵן** unto the priest.

^{ee} Over Israel. The prophet changes persons here as in many other instances.

65: 1. I am sought of them
4. in the monuments,

11. for that troop, &c. unto that
number.

66: 3. He that killeth an ox, as if he
slew a man; he that sacri-
fices a lamb, as if he cut off
a dog's neck; he that offereth
an oblation, as if he of-
fered swine's blood; he that
burneth incense, as if he
blessed an idol.

4. their delusions,

5. Your brethren that hated you,
that cast you out for my
name's sake, said, Let the
Lord be glorified: but he
shall

8. Shall the earth be made to
bring forth

22. For as the new heavens and
the new earth, which I will
make, shall remain before
me,

23. from one new moon to another,
and from one sabbath to
another,

I grant the request of them
(*lit.*) among the concealed
(or, inclosed)

for Gad and for Meni^{ff}

Killing an ox *here*, slaying a
man *there*; sacrificing a
a lamb *here*, breaking the
neck of a dog *there*; offer-
ing an oblation *here*, swine's
blood *there*; burning in-
cense *here*, blessing the idol
there;

their scornful actions

η Your brethren declared, they
are your enemies; they
cast you out for my name's
sake; but the Lord shall
be glorified, and shall

Shall a land be brought forth

For as the heavens which are
always new and the earth
which is *always* new, as I
made them, remain always
before me

according to the frequency of
the month, and according
to the frequency of the
sabbath

JEREMIAH.

1: 6. a child.

2: 10. if there be such a thing.

25. There is no hope:

31. We are lords;

34. I have not found it by secret
search, but upon all these.

36. Why gaddest thou about so
much

a lad (or, young man)

if there *ever* was such a thing
despairing (or, despairingly)

η We are sunk low

not for having found them
digging through (i. e. in
the act of burglary), but
for all these *new loves*^a

η How very vile art thou

^{ff} See note in Gen. xxx. 11, and Lex. מְנִי.

^a For the indulgence in (or, to please) the new loves you did shed the inno-
cent blood. But Kimchi thinks it best to connect this last phrase of 34 with
35: thus, yet for all these crimes thou sayest I am innocent.

- 3: 1. They say, &c.? yet return again to me,
 19. But I said, How shall I put thee among the children, and give thee
- 4: 1. then shalt thou not remove. (verse 2) And thou shalt swear, &c. and the nations shall bless
 3. Break up your fallow ground,
 7. be laid waste,
 14. vain thoughts
 18. this is thy wickedness, because, &c., because
 5: 10. her battlements;
 17. which thy sons and thy daughters should eat:
 28. they overpass the deeds of the wicked, &c.: yet they prosper;
 6: 1. a sign of fire
 7: 18. cakes
 23. that I have commanded you,
 27. Therefore thou shalt speak
 32. till there be no place.
- 8: 4. shall he turn away, and not return?
 5. this people of Jerusalem
 19. because of them that dwell in a far country:
 9: 8. an arrow shot out;
 22. the handful
 10: 5. They are upright
 9 and 14. founder:
 14 and 21. brutish (and so li. 17)
 19. I said, Truly this is a grief, and I must bear it.
 21. they shall not prosper, and all their flocks shall be scattered.
- Saying,^b &c.? and thou returnest unto me
 η And I was thinking *long ago*, How I shall appoint thee among the children, and I gave thee
 and wander no more *from the way* (verse 2) And thou wilt swear, &c.; then shall the nations bless
 (lit.) Plough to yourselves a ploughing
 η be burned
 η wicked thoughts
 η this is thy misfortune, that, &c. that
 (lit.) her branches
 they shall consume thy sons and thy daughters
 they pass over *all* wicked matters, &c.; that they might prosper
 η a post (or) flag
 (lit.) prepared ones (or) forms that I shall command you
 Thou also wilt speak for want of room (and so xix. 11)
 η shall he (Israel) wish to return, and not be able to return?
 η this people *and* Jerusalem from a far country
 a drawn (i. e. beaten or shapened) arrow^c
 (lit.) a sheaf
 (lit.) they are stiffened refiner
 empty (or) ignorant
 η I thought it is a grief, though I can bear it
 they did not prosper, and all their flocks are scattered

^b This is connected with the second verse of the preceding chapter; as if repeated: Go and cry in the ears of Jerusalem, saying.

^c Thus the *heres* (the reading); but, according to the text, a killing arrow.

- 10:22. the noise of the bruit
 11: 8. I will bring
 17. against themselves
 12: 4. the herbs of every field wither,
 for the wickedness, &c.? the
 beasts are consumed,
 9. Mine heritage is unto me as
 a speckled bird, the birds
 round about are against her,
 &c.; assemble all the beasts
 14: 4. the ground is chapt,
 15: 4. to be removed into
 5. bemoan (and so xvi. 5. xxii. 10.)
 6. therefore will I, &c. and des-
 troy thee, &c. Verse 7.
 And I will fan, &c.; I will
 bereave, &c. I will destroy
 8. against the mother of the young
 men a spoiler at noonday:
 I have caused him to fall
 upon it suddenly, and terrors
 upon the city.
 14. And I will make thee to pass
 with thine enemies
 16:18. their iniquity and their sin
 double;
 17: 2. Whilst their children remem-
 ber their altars
 6. the heath (and so xlvi. 6.)
 9. desperately wicked:
 18: 7. *At* what instant
 14. which cometh from the rock of
 the field? or shall the cold
 flowing waters that come
 from another place be for-
 saken?
 19:13. because of all the houses
 the noise of a report
 I have brought
 to (or, for) themselves
 the herbs of every field
 wither? through the wicked-
 ness &c., the beasts are con-
 sumed
 Is mine heritage to me a
 bird of prey? Or are the
 birds of prey round about
 it?^d &c. assemble all the
 beasts
 (*lit.*) broken (or, dismayed)
 to be an agitation unto
 shake *the head* at (piteously)
 therefore did I, &c., and did
 destroy thee, &c. Verse 7.
 And I did fan, &c.; I did
 bereave, &c., I did destroy
 against the mother a young
 man, a spoiler at noonday;
 I have caused to fall upon
 it suddenly hostility and
 terrors (or, I have suddenly
 overthrown the city upon
 her, and terrors)
 And I will make thee to pass
 to thine enemies^e
 the repetition of their iniquity
 and their sin
 As remembering their child-
 ren *so* their altars^f
 like a solitary (or, bare) tree
 infirm
 a moment (i. e. momentary)
 for the rock of the field? or
 will they forsake cold flow-
 ing waters for the sake of
 strange waters?^g
 so will I do to all the houses

^d The birds of prey are said to have the first scent of a carcase, and they then to be traced by the wild beasts.

^e אֶל may stand for אֵל, as Lev. xiii. 49. אֶת הַכֹּהֵן unto the priest. But some read here as in xvii. 4. not וְהַעֲבַדְתִּי but וְהַעֲבַדְתִּי and I will make thee serve thine enemies. And so the Targum renders it.

^f As at the mentioning of their children; with the like affection they make mention of their altars.

^g Waters newly found, the quality and supply of which are uncertain.

- 32: 36. it shall be delivered
 33: 10. shall be desolate
 37: 12. to separate himself thence
 38: 15. wilt thou not hearken unto me?
 28. and he was there when Jerusalem was taken.
 39: 3. Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, (and so ver. 13.)
 4. when Zedekiah the king of Judah saw them, and all the men of war,
 14. carry him home:
 40: 5. Now while he was not yet gone back, *he said*, Go back also to, &c. and a reward,
 10. to serve the Chaldeans, which will come unto us:
 41: 14. cast about
 44: 17. whatsoever thing goeth forth out of our mouth,
 19. did we make her cakes to worship her,
 46: 17. is but a noise;
 22. like a serpent;
 23. though it cannot be searched;
 48: 15. and gone up out of her cities,
 30. but it shall not be so; his lies shall not so effect it.
 45. because of the force:
 49: 2. and her daughters
 7. from the prudent? is their wisdom vanished?
 16. thy terribleness
 25. is, &c. not left,
 it is delivered
 is desolate
 $\eta\eta$ to divide from thence^k
 thou wilt not hearken unto me
 $\eta\eta$ and it came to pass when Jerusalem was taken^l *it was thus*
 η Sarsechim the chief eunuch, Nergal Sharezer the chief melter (in the mint)
 when Zedekiah, the king of Judah, and all the men of war saw them
 (*lit.*) take him out into the house
 η And as there is none (no place) settled, return therefore to, &c. and a gift
 η to withstand the Chaldeans^m which may come against us
 turned about
 whatsoever thing came out of our mouth (i. e. whatever we have determined on)
 η did we painfully (i. e. diligently) make prepared ones for her
 η the noisy
 η like *that of* a serpent
 for it cannot be searched
 (*lit.*) and her cities ascendedⁿ
 but unjust; his lies, they did not act justly
 η for want of strength
 η and its villages
 from the children? (i. e. the generation) has their wisdom overshot itself? (or, become corrupted? so in Chal.)
 η thine obscene images
 η was, &c. not assisted (i. e. strengthened)

^k To take possession of the share of his inheritance.

^l It was taken in the manner as described in the following chapter.

^m To curb the disorderly.

ⁿ As in smoke, i. e. burned. But some render it: and he (the enemy) came up upon her cities.

- 50: 11. as the heifer at grass, and η as the threshing heifer,^o and
bellow as bulls; shout as the mighty (i. e.
conquerors)
- 51: 5. though their land was filled η for their (the Chaldean's)
land is filled
32. the reeds η the fortifications (so נִבְּח in
Arab.)
34. he hath crushed me, he hath confounded me
55. her waves do roar, &c. their her waves did roar, &c., their
voice is uttered: voice was uttered
58. in the fire, for the fire^p
- 52: 18. the snuffers, η the musical instruments
19. the cups; the cleansers (comp. Exod.
xxv. 29)
34. and for his diet, there was a and his settled allowance a
continual diet, &c. every day continual allowance, &c.
a portion daily

LAMENTATIONS.

- 1: 7. at her sabbaths. at her annihilation
9. Her filthiness is in her skirts; *Whilst* her filthiness *was* in
she remembereth not her her skirts, she reflected not
last end; on her last end
12. Is it nothing to you, &c. Not to you *has happened the*
like
14. is bound by his hand: is sprung up quickly
15. called an assembly η proclaimed a feast
- 2: 4. he stood with his right hand. η his right hand was firm^a &c.
&c., and slew, &c. pleasant and slew, &c. pleasant to
to the eye in the tabernacle the eye; in the tabernacle
of the daughter of Zion: he of the daughter of Zion he
poured poured
7. abhorred rejected (or, overturned)
13. What thing shall I take to Whom shall I appoint (i. e.
witness for thee? liken) unto thee?
14. and causes of banishment. η and seductions
- 3: 3. against me is he turned; he he returneth and turneth his
turneth his hand against me hand against me^b
22. It is the Lord's mercies that η the mercies of the Lord have
we are not consumed, not ceased (פִּי לֹא יָנַח לִי)

^o דָּשָׁא for דָּשָׁח from דָּשָׁח

^p The fire shall devour all their labours.

^a The noun being feminine, yet has a verb masculine as in verse 20, פִּי לֹא יָנַח לִי their fruit; for פִּי לֹא יָנַח.

^b He turns hand repeatedly.

- 18: 18. and will ye save the souls alive that come unto you? that ye may keep yourselves alive^b
- 14: 4. I the Lord will answer him that cometh according to the multitude *η* Shall I the Lord answer him that cometh with the multitude^c
5. That I may take the house of Israel in their own heart, because they are all estranged That Israel shall hold fast that which is in their heart?^d they that are all estranged
9. be deceived, &c., I the Lord have deceived be enticed, &c. I the Lord have enticed
- 15: 2. or than a branch *namely* the branch of *wild vine*
- 16: 13. thou didst prosper into a kingdom. thou becamest fit for royalty
29. in the land of Canaan unto Chaldea; unto the land of traffic (comp. xvii. 4) *even* unto Chaldea
31. as an harlot, in that thou scornest hire; as an harlot to praise hire
43. thou shalt not commit this lewdness above all *η* for thou hast not even yielded (i. e. didst not give) a thought about all
49. abundance of idleness was in her and in her daughters undisturbed peace was to her and to her daughters
56. for thy sister Sodom was not mentioned *η* And was not Sodom thy sister for a report, &c.?^e
- 17: 5. as a willow tree. *η* in a low ground (i. e. a plain)
9. even without great power, &c. pluck it up by the roots thereof *η* and *will* he not *do it* with great power, &c. to destroy it with the root
17. by casting up mounts, when *they* (the Babylonians) cast up mounts
- 18: 7. to the debtor his pledge, his pledge *for* a debt
24. be mentioned: be remembered
- 20: 6. in the day that on that day
25. I gave them also Verse 26. I polluted them *η* I allowed to them Verse 26. I suffered them to be polluted^f
- 20: 39. hereafter also, if ye will not hearken after (i. e. since) ye will not hearken
- 21: 12. it shall be it is already
13. because it is a trial, and what if the sword condemn even the rod? *ηη* if *this was only* a trial, and what will not also be the condemning rod?

^b Will you get your living by hunting the souls of my people?

^c Thus it accords with the preceding verse (and so verse 7).

^d Were they answered they would think themselves in the right.

^e The crimes and punishment of Sodom were often the subject of thy conversation.

^f Having found them incorrigible I suffered them to continue in their course, without giving them warning any more; so that they might fill up the measure of their iniquity.

- 21: 14. smite their hands together, and
let the sword be doubled the
third time,
27. and it shall be no more,
30. shall I cause it to return, &c.?
- 22: 3. against herself
5. much vexed.
- 23: 3, 8. they bruised, Verse 21.
bruising
23. renowned
24. with chariots, wagons,
46. to be removed
- 24: 7, 8. the top of a rock; (and so
xxvi. 4, 14)
10. spice it well,
17. Forbear to cry,
27. opened to him
- 26: 2. of the people:
6, 8. daughters
11. thy strong garrisons
- 27: 6. thy benches
7. thy sail;
12, 14, 16, 19, 22. traded in thy
fairs.
19. in thy market.
25. did sing of thee in thy market:
30. against thee,
28: 12. Thou sealest up the sum,
14. anointed cherub
23. shall be judged
24. pricking
- 29: 3. I have made it for myself.
- 32: 2. thou camest forth with thy
rivers,
9. thy destruction
14. make their waters deep,
27. though they were the terror of
the mighty
- 33: 2. of their coasts,
34: 18. deep waters,
- smite thine hands together
and repeat it; *it is a three-*
fold sword
this also was never
in returning, &c.,
on (or, in) it (i. e. the city)
great of commotion
they squeezed, Verse 21.
squeezing
called (as Numb. i. 16)
with weapon, chariot
as an object of terror
the smooth (or, dry) rock
- η pulverize it
η sigh in silence
opened with him (i. e. at his
appearance)
of the nations
η villages
the monuments of thy strength
thy boards
thy flag
placed in thy repositories
among thy merchandise
were thy caravans (see שִׁיר),
thy merchandise
about (or, for) thee
Thou *that* completest the pro-
portion (i. e. who art com-
plete)
η cherub of extension (see Lex.
מִשׁוֹר)
shall fall (as xxxii. 20, 22)
(*lit.*) malignant (or, painful)
η I have made (or, accom-
plished) myself
η thou didst burst forth into
thy rivers
thy broken parts (i. e. ruins)
η make their waters sink (i. e.
settle)*
η for *these* mighty *were* a terror
of a part (i. e. out of the
midst) of them
η settled waters

* Since they will no more be disturbed.

- 36: 5. to cast it out for a prey. that her cast out shall be a prey
 33. cause you to dwell in the cities, cause the cities to be inhabited
 38: 4. I will turn thee back, &c. I will pervert thee (i. e. lead thee astray), &c. clothed excellently
 clothed with all sorts of armour,
 39: 2. turn thee back, and leave but the sixth part η pervert thee, and seduce thee
 9. burn the weapons, both the shields, and, &c. and they shall burn them with fire burn with the weapons, *with* the shields, and with, &c., and they shall kindle a fire with them
 10. burn the weapons with fire, kindle a fire with the weapons
 11. stop the *noses* of the passengers: stop the passengers ^b
 26. after that they have borne their shame, when they dwelt safely in their land, and none made them afraid. η And they shall bear their shame,ⁱ &c., when they will dwell safely in their land, and none will disturb them
 40: 15. from the face of, &c. unto the face of upon the face of, &c. upon the face of (i. e. the whole length)
 41: 1. the tabernacle. the tent (i. e. the vault)
 6. entered into the wall, &c. but came on the wall, &c. that they had not hold they might not have hold (comp. 1 Kings vi. 6)
 16. the windows were covered; η *including* the closed windows
 42: 12. directly before the wall η before the suitable enclosure
 43: 13. the higher place the back (i. e. the outside)
 26. consecrate themselves. η consecrate it
 44: 1. the gate of the outward η the outward gate of the
 7. because of all besides all
 24. in all mine assemblies, on all my festivals
 45: 5. for twenty chambers. η *together with* twenty chambers
 14. *ye shall offer* the tenth part of the bath out of the cor, the bath *being* the tenth part of a cor
 46: 10. when they go in, shall go in; η where (the same way) they go in, shall go in; and where they go out, shall go out
 14. to temper to moisten
 18. by oppression, to thrust them out of to defraud them of

^b The passengers shall be obstructed by the multitude of corpses.

ⁱ They will blush for their past evil conduct, when they will see how God requites good for evil. But some render it: And they shall forget their shame, &c.

DANIEL.

- 2:5, 8. The thing is gone from me: the word went from me (i. e. from my mouth, I have pronounced it)
- 4:27. break off redeem
- 5: 9. astonished perplexed
- 6: 14. displeased with himself, displeased on his (or, its) account
- 7: 9. were cast down, were set (or, placed)
13. the Son of man a son of man
- 8:12. and an host was given him against the daily sacrifice And a fixed time was set over the continual offering^a
13. and another saint said unto and the one saint said unto the certain one who spake spake,
23. are come to the full, will be consumed
27. and I was astonished at the vision, but none understood it. and *though* I was confounded about the vision, yet none perceived it
- 9: 2. understood by books considered in the books
12. upon Jerusalem. in Jerusalem
14. watched hastened
25. the Messiah the Prince the anointed prince
26. shall Messiah be cut off, but shall the anointed be cut off not for himself: and none *left* to him
27. covenant with many, &c. ; and covenant with the chiefs, &c. and on (i. e. with or, for the sake of) the wing of the abominations the desolating
- 10: 6. the beryl, &c. as lamps the topaz, &c. as flames
- 11: 8. their princes, &c. and he shall ⁷their molten images, &c. and continue more years than some years he shall withstand the king of the north stand the king of the north
9. So the king of the south shall And then shall he come into the kingdom of the king of the south
12. And when he hath taken away the multitude, his heart and the multitude^b will be elated, and his heart will be lifted up
16. which by his hand shall be consumed which shall altogether be in his power
17. corrupting her: but she shall to destroy it (the land of the other): but it will not stand, neither turn out in his favour
- not stand on his side, neither be for him.

^a How long the continual offering shall be suppressed by transgression.

^b That of the king of the south.

- 11: 18. but a prince for his own behalf
shall cause the reproach offered by him to cease;
without his own reproach he shall cause it to turn upon him.
22. And with the arms of a flood shall they be
29. toward the south;
31. And arms shall stand on his part,
39. in the most strongholds
- but a prince will cause the reproach offered to him to cease; *so, that* he (the other) will never again return his reproach upon him
- And the arms of the flood shall be^c into the south
- η And arms of him shall remain (in the place) to the strong-hold of the Mauzzim^d

HOSEA.

- 1: 2. the land hath committed
- 3: 1. Then said the Lord unto me,
Go yet, love
- 4: 4. Yet let no man strive,
8. the sin of my people, and they set their heart to their iniquity:
13. shall commit, &c., and your spouses
16. now the Lord will feed them
- 5: 1. for judgment is toward you,
2. And the revolvers are profound to make slaughter, though I *have been*
5. the pride of Israel doth testify, &c.: therefore shall Israel and Ephraim fall
13. and sent to king Jareb:
- 6: 3. as the latter and former rain unto the earth.
5. I hewed them by the prophets, &c.: and thy judgments are
- the land is given to commit
- And the Lord said to me again, Go, love
- η Surely no man doth strive the sin-offering of my people, and they lift up their soul to their iniquity^a
- η commit, &c., and your daughters-in-law
- η shall now the Lord feed them? for the judgment is your's^b
- η And the spreading out of perversions they made deep (i. e. great), therefore I am the pride of Israel is humbled (and so vii. 10), &c., and both Israel and Ephraim fall
- and he^c sent to king Jareb
- η as the latter rain watereth^d the earth
- η I hewed down among the prophets^e &c.: that thy judgments may be

^c They that did overflow others shall now, in their turn, be overflowed by the army of him who obtained the kingdom.

^d The temple of the god of forces.

^a The priests are longing for the people's sin, that they might get their sin-offerings.

^b Judgment ought to proceed from you.

^c The king of Judah. Comp. 2 Kings xvi. 7.

^d ירד for ירוח as in Prov. xi. 25.

^e Destroyed some of the false prophets,

- 6: 7. like men
 8. is polluted with blood.
 11. when I returned the captivity
- 7: 4. who ceaseth from raising after
 he hath kneaded the dough,
 until
 6. they have made ready their
 heart
 8. among the people;
 9. gray hairs are here and there
 upon him,
 13. though I have redeemed them,
 yet they have
- 8: 3. *the thing that is good*:
 11. altars shall be
 13. now will he remember their
 iniquity, and visit their sins:
 they shall return to Egypt.
- 9: 10. and their abominations were
 according as they loved.
14. Give them, O Lord: what
 wilt thou give?
- 10: 1. he bringeth forth fruit unto
 himself:
 15. So shall Beth-el do unto you
- 11: 9. I will not enter into the city.
 10, 11. shall tremble
 12. but Judah yet ruleth
- 12: 1. feedeth on wind,
 4. he found him in Beth-el, and
 there he spake with us;
11. Is there iniquity in Gilead?
 surely they are vanity: they
 sacrifice
- 13: 2. Let the men that sacrifice kiss
 the calves.
- like a vulgar man
 η with footsteps of blood
 η when I would have returned
 the captivity^f
 η the kindler rests only as long
 as it lasts from the knead-
 ing of the dough until
 they approached *with* (or,
 brought near) their heart
 among the nations
 old age has besprinkled him
 and I would redeem them,
 but they have (or, and
 should I redeem them?
 whilst they have)
 η *him that is good*
 altars have become
 η now *when* he remembereth
 their iniquity, and visits
 their sins, they return to
 Egypt (for assistance).
 and they became an abomina-
 tion like the object of their
 love
 η Give thou them, O Lord,
 what thou wilt give:^g
 he brings forth fruit equal to
 himself^h
 η So shall he do unto you (peo-
 ple of) Beth-el
 η I will not come with hostility
 η shall hasten
 but Judah was yet low (i. e.
 subdued)
 η associates with wind
that he will find him in Beth-
 el and there he will speak
 with us (or, with him)ⁱ
 η If there be iniquity in Gil-
 ead, truly, they were *always*
 vanity: but they *also* sacri-
 fice
 they kill men *and* kiss calves

^f This is thought to be connected with the following verse.

^g Let them fall, O Lord, into thy hand, and not into that of the enemy.

^h Some think ישרה stands for ישרה, meaning, the fruit shall deceive them.

ⁱ עמנו like עמו with נ paragogic.

- 13: 8. the caul of their heart, η their shut up (i. e. obdurate)
heart
13. he should not stay long in the it is time; he shall not stand
place of (i. e. endure)
14. I will, &c. repentance shall be I would, &c. (or, should I,
hid &c.?) but repentance is
hidden
15. among his brethren, η among the meadows
14: 2. and receive us graciously: and accept the good *in us*
8. Ephraim shall say, What have Ephraim! what occasion is
I to do any more with idols? there for idols with me?
(i. e. along with me)

JOEL.

- 1: 7. and barked my fig tree: η and made my fig tree a pro-
vocation
20. cry also &c. the rivers also pant, &c. the springs

AMOS.

- 3: 5. shall one take up a snare η shall a snare rise (i. e. spring
up)
12. be taken out, &c. and in be delivered, &c. and in a
Damascus in a couch. couch of Damascus^a
4: 2. hooks, &c. fishhooks. η boats, &c., fishing boats
5: 2. she shall no more rise: η she can no more rise
7. leave off, &c. in the earth, and laid, &c. on the ground
9. the spoiled η the spoiler
6: 7. the banquet η the shouting
7: 2, 5. by whom shall Jacob arise? how can Jacob stand?
4. eat up a part. eat up the portion *of land*
14. I was no prophet, neither was I I am no prophet, neither am I
8: 8. be cast out and drowned, as be agitated, and shall settle^b
by the flood like the flood
14. Thy god, O Dan, liveth; and, *by* the life of thy God, O
The manner of Beer-sheba Dan; ^cand by the life (or,
liveth; prosperity) of the way^d of
Beer-sheba
9: 5. and shall be drowned, and shall *then* sink (or, settle)
6. his troop η his vault (see Lex. מִצָּד)
10. nor prevent us. nor speedily overtake us

^a The invalids and defenceless alone will be saved.

^b וְנִשְׁקָעוּ לַיָּם וְנִשְׁקָעוּ לַיָּם Comp. ix. 5.

^c This is the manner of their oath.

^d The road was always thronged by those who went on pilgrimage to the calves.

- 3: 6. and I will set thee as a gazing-stock. η and I will make thee like dung (רעי for רעי)
 19. no healing of, &c. ; thy wound is grievous: η none desponding at, &c. ; *nor* grieved at thy wound
-

HABBAKKUK.

- 2: 3. For the vision, &c. but at the end it shall speak, and not lie: η Though the vision, &c., and speaks to the end ; yet it shall not lie
 3: 6. his ways are everlasting. η the walks of the world are his
 9. the oaths of the tribes, η the oaths respecting the tribes
 13. salvation with thine anointed ; η salvation of thine anointed
 14. of his villages: η of his scattered (or, scatterers)
-

ZEPHANIAH.

- 1: 14. the mighty man shall cry there bitterly. η *like* there the afflictive shouting of a conqueror
 18. a speedy riddance a destruction, truly frightful
 2: 1. Gather yourselves together, yea, gather together, O nation not desired ; η Examine yourselves and examine *others*, O nation unashamed
 9. the breeding of nettles, the rattling noise of nettles
 3: 5. he faileth not ; it faileth not
 10. my suppliants, &c. shall bring mine offering. shall they bring my suppliants, &c. as an offering (comp. Is. xviii. 7)
-

HAGGAI.

- 2: 7. and the desire of all nations shall come: and they shall come *with*^a the desirable of all nations
-

ZECHARIAH.

- 3: 7. then thou shalt, &c. and shalt, &c. and I will give thee and wilt, &c., and wilt, &c., then I will give thee
 4: 2. seven pipes to the seven lamps, (*lit.*) seven and seven^b pipes to the lamps
-

^a Compare Is. lx. 11, 13. Or, and they that are desirable among all the nations (i. e. their nobility) shall come. Comp. Zech. vi. 15.

^b *Seven pipes to each lamp.*

- 4: 10. For who hath despised the day of small things? for they shall rejoice, &c. with those seven; they are the eyes of the Lord, η For those who have despised the day of small things, they shall rejoice, &c.: those seven^c are the eyes of the Lord
- 5: 3. for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. η for like here, every one that stealeth is clear (i. e. is left unpunished), and like there, every one that sweareth is clear
6. their resemblance through *(lit.)* their eyes on (or, in, i. e. their eyeing enviously)
- 6: 6. The black horses which are therein That whereon the black horses are
13. and he shall be a priest upon his throne: η and the priest *also* shall be upon his throne
- 7: 7. Should *ye not hear* the words which Are not *these* the words which
- 8: 10. of the affliction: of the enemy
- 9: 1. in the land, &c. Damascus shall be the rest thereof: when the eyes, &c. shall be against the land, &c., Damascus his residence: for the eyes, &c. are
2. And Hamath also shall border thereby; Tyrus, and Zidon, And also *against* Hamath which borders on her; *against* Tyrus, and *against* Zidon
4. will cast her out, η will make her poor
5. her expectation shall be ashamed; η he (God) has made her ashamed of her expectation
6. a bastard η a foreigner
7. And I will take away, &c., but he that remaineth, η And when I shall have taken away, &c.; then he also shall remain
9. and having salvation; and he being saved
13. filled the bow with Ephraim, filled the bow Ephraim
16. as the flock of his people: &c. lifted up as an ensign η his people *will he save* as a flock, &c.; glittering
17. corn shall make the young men cheerful, and new wine the maids. η the young men he will make *as fruitful* as corn, and cause the maids to flourish *like* wine
- 10: 1. grass herbs
4. every oppressor η every task-master
11. And he shall pass through the sea with affliction, η and affliction shall pass through the sea

^c Comp. verse 2. and iii. 9.

- 11: 7. and I will feed, &c. *even you*, O poor of the flock, &c. Beauty, &c. Bands;
8. Three shepherds also I cut off Yea I fed the flock, &c., truly an afflicted flock, &c. Pleasant, &c., Painful (and so verses 10, 14)
10. which I had made with all the people. η And when I had cut off three shepherds
- 11: 12. my price; η which I had made *for them* with all the nations^d my reward
13. Cast it unto the potter: a goodly price that I was prised at of them, &c. and cast them to the potter cast it into the treasury: the the splendid, the precious, which I have withdrawn from them, &c. and cast them into the treasury^e
14. *even* Bands, that I might break η *even* Painful, which served to break
- 12: 10. look upon me whom they have pierced, look to me *concerning him* whom they have pierced^f
- 13: 5. for man taught me to keep cattle from my youth. for he^g made me an husband-man from my youth
6. And one shall say η And should one say
- 14: 21. the Canaanite η a merchant^h

MALACHI.

- 1: 10. that would shut the doors for nought? neither do ye kindle that would shut the doors? that ye may not kindle
11. shall be great, &c.; shall be η is great, &c.; is
12. the fruit thereof, even his meat, η his speech *is*, that his meat that which is robbed
13. that which was torn, (*lit.*) covereth violence upon
- 2: 16. covereth violence with And they shall be to me a peculiar treasure on the day which I shall make
- 3: 17. And they shall be mine, &c. in that day when I make up my jewels;

^d A covenant made with them not to disturb Israel, nor to invade their land. Comp. Ex. xxxiv. 24. Lev. xxvi. 6.

^e The reading in some manuscripts is *אל האוצר* as in Malachi iii. 10. *אל בית האוצר* into the storehouse. But as the frequent interchange of the *אחוי* letters is well known; so *יצר* may be kindred with *אצר* as are *ידוד* with *אחד*: *אסך* with *יסף*; and *אסר* with *יסר*.

^f Thus the Targum and all other commentators; which rendering perfectly agrees with the following: *they shall mourn for him, &c. and shall be in bitterness for him.*

^g He who had the care of me. *איש האדמה* stands for *אדכ*.

^h They who brought thither new wares, as pots, &c. for the use of the temple.

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